Rambles Round Churches

In the Land of Dickens

By
H. Smetham

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VOL. III.

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RAMBLES ROUND CHURCHES

RAMBLES ROUND CHURCHES

IN THE LAND OF DICKENS

BY

HENRY SMETHAM

(Author of "History of Strood," &c.)

VOLUME IV.

Price 5s.

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JAMES WILLIAM TUTT, F.E.S.

HARRY FOUNTAIN TUTT.

TO THE MEMORY OF
THE LATE JAMES WILLIAM TUTT, F.E.S.,
AND TO HIS BROTHER, HARRY FOUNTAIN TUTT
(happily still living),
THIS BOOK IS DEDICATED.

IN AFFECTIONATE REMEMBRANCE OF A DEAR FRIENDSHIP
EXTENDING OVER HALF A CENTURY.

PREFACE.

THE Parishes whose brief histories are covered by this book lie chiefly on the East bank of the Medway.

In trying to fulfill the original plan of linking up the accounts of old families and other related matter, as they stretch from one parish into another, the present volume has grown to more costly and generous proportions. Its price stands unaltered.

As the good mother rests ever the outstanding figure of the home, so, to those persons who now dwell afar off, stand the beloved memories of scenes and places of their childhood. The writer would be thankless not to acknowledge the grateful messages he has received. Therein lies his greatest reward.

To Captain J. B. Hewitt, R.N., he returns his most sincere and grateful thanks. In this he feels assured his readers join—an united chorus.

To the various Rectors and Vicars, and to all his helpers he stands very grateful and obliged.

HENRY SMETHAM.

STROOD, KENT.
July, 1929.

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INTRODUCTORY.

Volume IV.

TO deal with the history of the collective area covered by the present volume without some few words of reference to Rochester Cathedral is unthinkable. But it needs a volume to do it historic justice; and its message calls for a wiser and greater pen, and also more of the knowledge of the specialist than that possessed by the present writer.

When, in 604, Justus came to Rochester at the founding of this second ancient See of the Saxon period, it was after the lapse of 200 years from the Roman Exodus. The latter was an event that convulsed the then known world. Gibbon concluded his mighty task by describing the fall of Rome as "the greatest calamity that ever befell mankind." A share of these terrors lay upon England. And it is needful for our people to bear this thought in mind when self, rather than service, over-rides the sense of the tremendous responsibility that is ours to-day.

What remnants, if any, of the Christian faith as taught during the later years of the Roman rule may have lived on through that mist-enshrouded era—history being largely silent of its passage—who can say? But the very silence is significant. Our forefathers, weakened in moral and spiritual fibre by 400 years of subjection, and, on its cessation, divided by petty jealousies and internecine strife, passed in awful travail through those unrecorded generations in great and unspeakable agonies, and waded through seas of blood.

Upon this terrible epoc came the Christian adventurers to turn the faith of our pagan ancestors back from the worship of the Norse gods of heathen ferocity to those nobler teachings of Christianity.*

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* See pp. 2-5, "St. Justus," Canon S. W. Wheatley, M.A., F.S.A., "Diocesan Chronicle" Office, Chatham. 6d.

Thus, in a few words, may be outlined the re-awakening of the Faith in England as it reached Rochester in the year 604.

At what actual period the Saxon church was built in Rochester is unknown to the writer, though he recalls some claim being made that its date of erection was a little earlier—as a church, apart from a monastery—than that of Canterbury.

More or less, all the parishes collectively dealt with in this volume have their association with Dickens. As "Cloisterham," Rochester Cathedral forms the centre of the picture in the great drama of *The Mystery of Edwin Drood*, that unsolved and, apparently, unsolvable mystery.

Upon this unfinished book more has already been written than Dickens wrote during his whole life; and the controversy still continues.

Three contentious, but perennial, literary mysteries stand out in history. Who was Junius? Who was Shakespeare? And what is the solution of the Mystery of Edwin Drood. Yet Shakespeare died 312 years ago; Junius wrote in 1769-73; and Dickens has been dead for 58 years. Yet the controversy never ceases.

There are two exceedingly able articles on Rochester and its Cathedral, one by Canon Grevile M. Livett, pp. 1 to 72, Vol. XXI., *Kent Archeologia*, and that of Sir W. H. St. John Hope, pp. 195 to 328, Vol. XXIII., Ibid. The student will be richly repaid by study of the above with their maps, plans, and other varied and most valuable illustrations.

The west front of Rochester Cathedral—up to the cutting away of its rich, pure Norman work in the 15th century by the insertion of a new window—has been held to have been the most perfect Norman example in the whole kingdom. A later re-insertion of a new west window has not enhanced the original design. The Nave exhibits three examples: Norman, with its great piers, beautiful arches and triphorium; above these, the clerestory of a later day; and, nearing the Nave transept, the early English work brought about by the votive offerings at the shrine of St. William of Perth. But for some failure in

the volume of the latter offerings the Norman nave would also have been destroyed. Here is a reason for great thankfulness. At the north entrance to the Choir the steps are so worn by the feet and kneeling entrants of the pilgrims that oak covering boards are erected on wedges to form a level foothold. Before this latter work was carried out these steps had become dangerous to infirm persons. Attention may be called to some beautifully cut matrices in some of the stone slabs lying at the foot of these stairs. The lost brasses taken from these stones must have been of exceeding beauty and artistic value.

The ironwork—no two patterns alike—in the Choir is of the 16th century, and made at Lamberhurst. It is of much interest and variety. At the south-east corner of the Chancel may be seen the remains of the tomb thought to cover the bones of Gundulph, the founder of the Hospital of St. Bartholomew and the great Norman architect. There are many others of much historic interest.

Rochester Cathedral owns two glorious old doorways: its west (Norman recessed door-case) and the exquisitely rich doorway to the Chapter House. The Crypt is unique.

Monuments of great interest are in the south transept. Near the foot of the east wall, north end, is the very beautiful bust of Joseph Maas, the great tenor. He was an old Rochester Cathedral choirboy. On the south wall is the bust and inscription to the memory of Richard Watts, the City's 16th century benefactor. Below it stands the inscribed plate to the memory of Charles Dickens. Watts' body lies interred at the south foot of the stairs leading from the Nave to the entrance of the Choir. Under the Choir stalls is a long series of 13th century woodwork. They still carry the paint of their period.

Small though this contribution is in relation to so great a subject, it is hoped that it may be the means of creating sufficient interest in the mind of the reader to enlarge his study of this rather unique church. If he be a Dickensian they form but the opening words of an almost endless chapter. In size, Rochester Cathedral stands among the smallest in England. In historic claims its stature is great.

RAMBLES ROUND CHURCHES

IN THE LAND OF DICKENS.

ST. NICHOLAS, ROCHESTER.

" The air is peopled with the dead,
The streets breathe voices of the past,
The storied town is but one vast
Romance of ages that are fled."

J. Clenham.

THE Church of St. Nicholas—quite apart from its architectural and other interesting features—possesses claims that are somewhat unique. In the first place it is firmly held by many to be the real "parish" church of the City. By others this status is denied.

From the earliest times up to 7th March, 1421, the religious services of St. Nicholas parish were held at "the ' parochial ' altar of St. Nicholas "—in the north transept of Rochester Cathedral (p. 201, Fisher's *History of Rochester*). At page 235 (ibid) a statement appears as to " the church or chapel of St. Margaret as dependent upon the parochial altar of St. Nicholas." There was also the ancient church of St. Clement—as noted elsewhere —which paid the usual 9 denarii chrism fee, as noted in the *Textus Roffensis*. Mr. Fielding states that " St. Nicholas gradually took its place." St. Clement's was dissolved at the Reformation.

Fisher's *History of Rochester* (1772) was, as regards its ecclesiastical portion, very largely, perhaps entirely, written by the Rev. Samuel Denne, a very able scholar. Its preface, or " advertisement," bears the following words, viz., that it was " not without regret," that he, Fisher, was " not at liberty " to insert the names of

various helpers, " especially of one * whose name would do honour to any publication."

There is no positive ancient evidence of the status of St. Nicholas being the parish church of the city. But there is a lot of evidence as to its being so accepted in the long past. Did Mr. Denne come across any evidence not now known? Was the " parochial altar of St. Nicholas," in the Cathedral, accepted as being the " city " parish church. If so, it would be reasonable to assume that its city status went with it when its church was granted in 1421. Beyond the above and what follows the writer has no more to say.

Before the Conquest, St. Nicholas appears to have been a defined ecclesiastical area, embracing all the old City limits which lay within its ancient walls. And this conviction became a faith that lasted until 1672, though there was an underlying financial benefit which kept it happy company. This article of faith lay in the fact that the inhabitants of the City within that old walled area claimed the sole benefits arising from the charitable bequests of Richard Watts—apart from the costs of entertaining the six poor travellers. Richard Watts died 10th September, 1579. He made his will seventeen days previously. The will was proved 20th September, 1579. For ninty-three years after that date the income arising from his charity was claimed, and solely used to sustain the poor who resided within the boundaries of the old City walls. It was a comforting faith to every ratepayer who lived within that area. Why? Because the income grew until it paid all the poor rate for St. Nicholas parish, with a residue over for other purposes. Those ratepayers living outside these favoured precincts, and yet within the City limits, gazed upon this financially favoured land of Goshen with envious eyes. Among this unhappy band stood St. Margaret's parish and part of Strood. Suggestions that some portion of these crumbs might fall to

* At the foot of this page—in my own copy—is endorsed in ink "Rev. Denne, T.F." I am inclined, from this fact to assume that I own Fisher's own copy?

their relief were urged in vain. Finally, in the names of two paupers from each of the above two parishes, an action of claim was laid in the Court of Chancery, Sir Heneage Finch, then Attorney-General, conducting their case, and they succeeded in both parishes. At that date the north side of Strood High Street was within the City; the south side was not. Once more the old moving spectacle was re-enacted. The ratepayers of Strood who lived on the south side of its High Street were called upon by the poor rate collector, who duly exacted his tribute from them, whilst their fortunate neighbours on the other side looked smilingly on, as their financial burden was paid out of the income arising from Watts' Charity!

These are matters of past history. But the facts noted rather strongly support the claim of St. Nicholas as being the " parish " church of the City of Rochester. It is strengthened in the words of ancient bequests noted below.

John Godwyn, in 1490, states in his will his desire to be buried—though living in St. Katheryns w'out Eastgate —that it is in the parish of St. Nicholas.

Again: The will of Sir Thomas Hobsone requests that he shall be buried in "the Chaunsell of the Parish Church of Seynt Nicholas," as noted above.

Up to about 1421 the religious services of the parish were held in the Cathedral, where was an altar described as "the parochial altar of St. Nicholas." It is stated that this altar stood against the north-east wall in the north transept. As may be imagined, there were many occasions when the services of St. Nicholas clashed with those of the monks of the Cathedral. This led to many vexatious quarrels, and to certain restrictions in days and hours of service when the worshippers at St. Nicholas' altar were allowed to carry on their devotions. The monks did not want to lose the income arising from the votive offering of this altar and chapel, as well as other tithes, etc., which pertained to it. Nor did the people of St. Nicholas enjoy seeing the income, which they felt to be theirs, going in other directions, whilst their

own services were subject to many vexing conditions. Eventually the Cathedral body gave them the land upon which they could erect their own parish church. Though some parts were erected, it stood uncompleted, so great were the differences, until a final composition, dated 7th March, 1421, set the matter at rest, and the Church of St. Nicholas was built. The terms were that the parishioners renounced their old claim to the altar of St. Nicholas in the Cathedral, but as a mark of their obedience to that church they were to attend Mass on the day of its dedication; the Vicar, as before, to bear the host in the procession of the monks. But even then things did not go too smoothly. The parishioners of St. Nicholas were called upon to keep the fences of both churchyards in order. Presentments were made against the churchwardens for their neglect. In 1514 the then Vicar—apparently by name Ralph Mauleverer—was prohibited the performance of divine offices, "because hogs were suffered to enter daily into this consecrated ground and destroy the graves of persons interred therein."

Contrary to the agreement made with the monks, the parishioners of St. Nicholas erected at the west-end a porch to their church. This was rightly objected to by the monks, as it obstructed the passage-way to the cemetery, and was also a violation of the agreement. For this cause the mayor, churchwardens, and some of the citizens were cited to appear before the Bishop. They promised that the porch should be promptly removed. As a passage-way had been allowed on the north side of the church to permit the processions of the monks to pass round it, and by the east wall to pass on to the doors of the north transept of the Cathedral, this porch made a double obstruction. This original church, of which no known sketch or description exists, lasted for 200 years. About 1620 it was found to be in so ruinous a state that it was pulled down, and the present church was erected in its place. It is, as Captain Hewitt's able sketch will show, a spacious building. It was re-consecrated by the Bishop of Rochester, Dr. John

Buckeridge, on the 24th September, 1624. It is 100ft. long and 60ft. wide, and consists of nave, chancel, south and north aisles. The elevation of the roofs of the latter enabled the galleries—which run south, west and north—to be erected, and yet to leave good air space overhead. The pillars supporting the Gothic arches of the arcade are of circular shape and of substantial girth. The altar-piece, which has been removed at some time and lost to the church, and was claimed to be very handsome and finely enriched, was given by Edward Bartholomew, Esq., A.D. 1706. It was of the Corinthian order.

The windows are practically all of modern stained glass, erected to the memory of various citizens whose names are well known in our civic history. A list of these will follow. The east and west windows—of five lights—are of similar character. Though modern, the colours are more restrained than many examples one meets with of the like period. The figure drawing also marks the advance that English art was gathering after a very dreary period.

The font is—as far as the writer's experience goes—quite unique. It is octagonal in shape, and is reputed to be of very great age, despite its excellent state of preservation. The word " Cristian " is carved upon it, in bold relief, in ancient capitals, one letter in each of its eight panels. The letter C has what appears to be a crown above it. The roof of the nave is something of the saddle-back pattern.

As above noted, the stained glass in the windows of St. Nicholas are mostly trite in character, and rather evident of poverty in design, and though better than some examples dating around this period—that is as far as appreciation can travel. The east and west windows are of five lights each, the middle light of the east window having, in its centre panel, the figure of Christ raising the widow's son. The subject of Christ blessing little children makes a full design of the south window in the chancel. All the north windows are of plain glass. The west window of the south aisle is of three lights, in stained glass. It

was restored in 1862 by Philip Wykeham-Martin, M.P. It is dedicated to the memory of his " beloved brother."

Next to this, in the south wall, is another, erected by his sisters, to the memory of J. A. Kinglake, M.P.

The next commemorates the late Charles Ross Foord, J.P., of Satis House. He died 20th Dec., 1884.

Number three is erected to the memory of George Baker, Esq., of Boley Hill, who died 22nd March, 1862, aged 72.

Number four was given in honour of the Jubilee of Queen Victoria, 1887, its donor being W. P. Haymen, Esq., J.P. Its colour scheme, etc., is really unfortunate.

The fifth can hardly be described as a stained glass window, being of an uninteresting character. Indeed, neither window shows study of a sacred design, except those already noted in the chancel.

One can only hope that the south window in the west wall, when restored by Mr. P. W. Martin, did not lose our City some ancient glass.

A sermon was preached in St. Nicholas' Church, 24th June, 1785, on the introduction of Sunday Schools. It was published with a large appendix answering objections and arguing the utility and importance of the subject.

The preacher was Charles Morris, M.A., Rector of Cuxton and Vicar of Boughton, Blean. At the latter place Mr. Morris had instituted these schools with success and public benefit.

Mr. Fielding gives a list of forty-one Vicars of St. Nicholas, beginning with Thomas Chamberlayne in 1423. He also quotes the name of John Lorkyn in 1630.

The name of "Larkin Hall," Bill Street, Frindsbury, is of long standing. The writer has not yet been able to clear up its origin. Whether the St. Nicholas' Vicar belonged to the family who brought its name to this house he does not know. The crumbling monument of Telegraph Hill, Higham, was erected to the memory of Charles Larkin. The latter was a local auctioneer, who, politically, was rather strong for his times. See pp. 114-7, Vol. II.

The tower possesses two 17th century bells, and a new bell added in memory of Col. Fallowfield Cooper in 1912.

The cup and paten are the gifts of Edward Harlowe.

Richard Harlowe was "maior" of Rochester, 1578-9. He gave on his passage up to London, on City legal business, the sum of iiiid. to "the poore of the Hospital of White Ditche" in Strood. This old hospital stood about opposite to the Strood St. Nicholas' Vicarage.

There was a bequest towards repairing the tower of St. Nicholas' Church in 1523. To repairing the Roode Loft, 1502, and "general repericon" in 1527. To the "changing of the organs vli.," in 1523.

Here is an entry that places the church earlier than the accepted date, viz. :—"To be buried in the churchyard of St. Nicholas' Church, Rochester, near the grave of Alice, my wife. Gilbert Geldwyne, 1369." Probably the "parish" burial-ground for the old City lying within the walls.

"Ten marcs of money to be paid of the yn called the Hart, when it is sold, to by withe a crosse in silver to the worship of God and of Our Lady. My Inne, called the Hert over the Hoope, in the Cite of Rochester. Harry Hunt, ynholder (St. Nicholas' Parish), 1471."

To be buried in the cheff aley in the Church of Seynt Nicholas afore the crosse. To the making of the Roode Loft accordyng to the patron of Richard Sutton ther xxs. I wull myn exutor by a ston of marbull to lye vpon my grave. Robert Crofte, 1502.

To be buried in the Churchyard by the cross there. Thomas Mond, sherman (fisherman?), 1512.

To be buried in ye grene churchyard where Alis, my wife, lieth. To St. Nicholas' Church a kow, and to put my name and my wife, Alice, into the bedroll, and to pray for my father, John Hall, and Joone, his wif. I bequeath for a stone to be bought and ladye over my grave after the forme of Soneman's tomb there in the sayde churchyarde, xiiis. iiiid. John Hall, burgess of ye Citie of Rochester, 1521.

To be buried in ye Chapell of our Lady in Seynt Nicholas' Churche, and there I will be layde a stone over me, ye price xiiis. and iiiid. I gyf to the changyng of ye

organes of Seynt Nicholas vli. To the Church of St. N. vi. sorpless of viiid. a ll. To Seynt Clement's Church ii. surples and a rocket of viii. a ll. To St. Margaret's Church ii. sorples and on rochet of viii. the ell. To the reparacion of Saynt Nicholas' steeple, xvs. To eurie monke in the abbey being a preste, vid. To eueri novess, iiiid. To have xxx. masses wt solempe dirige. To have a knell wt the grete bell, and wt other belles at dirige and mass, xxs. To Saynt William's Chapell, vis. viiid. To Saynt Katheryn's Chapell, vis. and viiid. To Saint Bartholomew's, vis. viiid. To the reparacion of Saynt Thomas' Chapell, vis. viiid. To White Diche, vis. viiid. I will my assynes make a longe house at the Almess house wt a particion as itt was before, and in eurie particion II. beddes wt the apparell therefor as it was before. My Tenement in Estgate Streete beyng at Saynt Austen's Well sumtyme Barcars. To Saynt Nicholas' Church a hole sute of rede veluett. Thomas Shermyng,

Draper, 1523.

It will be noted that this bequest bestows thrice the number of surplices to St. Nicholas' Church.

To the Church of St. Nicholas a antyphener, calde a cowcher. (Ditto).

To be buried in the chercheyarde of Sent Nicholas wher as a stone ys prepared for my tomb.

William Brown, 1525.

To be buried in the Church of Saynt Nicholas, in aley of the rigth syde before the Image of Saynt Barbara. Elizabett, my wiff, shall lay a stone over my buryall or grave there of iii. fote of length and too fote of brede, the price thereof vis. viiid. A cope to the church, price vjli. xiiis. iiiid. John Forest, 1526.

To be buried in the aley beside by sete w'in Saynt Nicholas' Church. Johan Pounde, Wido, 1526.

To be buried in the aley beside my sete w'in Saynt Nicholas' Church, xld. To reparacon of the rode lofte in Saynt Nicholas' Church, xld. Alice Warner, 1527.

To be buried in the chaunsell of the parish church of Seynt Nicholas. At the daye of my berying bee giffen to prestes, clarks, and children that syng in the

quere, and to poore people. A prest to syng for my soulee in the Church of St. N. for x yeres, and to have yearely vii. l, and to be bownde to sai placebo and dirige wih ix. lessons, laudez, and commendacions on every Monday, Weddysday, and Friday in the yere, except paschall tyme, there to say III. lessons wt laudez and commendacions, and the saide prest shalbe bownde to say De Profundis clamani, etc., for my soule, when he goeth to ye lavatorie, as oft as he sayeth masse. To the almes husse w'in Rochester to by beddyng to ly poor people in, vis. viiid. Too Mastres Meller, my legentt of sayntz in Englishe. To my Lord Bishop, on crusado of gold. Sir Thomas Hobsone Clark, 1528.

To be buried in the Church of Sent Nicholas before the blyssyd Trynitie. Robert Gray, 1526.

To be buried in St. Nicholas Church. To Mr. Vicar of St. Nicholas, my best surplesse. To Mystris Warner, my lute wt the case. Item to Mystris Smythe, my clarycords. Itm to Cristofer the Clarke, my g'urie wt the great horne. To Thomas Tyler, xiid., to ryng my keynell with one bell onlie. I will yt he shall gyve unto IIII. of my fellowes for synging or Fathers in Englisshe in the Remembrance of our Saluacon at the fyrste entering into the Churche and also at the pyt when my bodye shalbe buried, xiid., a pece and God's blessing.

Peter Bold, Syngyngman,
of the College of Rochester. 4th June, 1545.

To the reparacon of Saynt Austen's Well, vs. viiid. To four tayllours to bere me to the Church (St. Nicholas), and to thoue my bowe, to Mother my dagger, another my best byll, Mother a payre of sheres, and eurie one of them to cast lots as it chauncethe. Rychard Chapman, 1549.

To be buried in St. Nicholas Church, as nighe to thend of my wiffe's pue, where she sitteth, as convently as may be. John Pendilton, 1558.

I bequeth to have a hole bedd unto the almes house of Saynte Katheryn, vis. viiid., for poor people. John Godwyn, of St. Katheryn's wtoute Eastgate, in the parish of St. Nicholas in Rochester. 1490.

ST. NICHOLAS (*Continued*).

My eyes are dim with childish tears,
My heart is idly stirred,
For the same sound is in my ears
Which in those days I heard.
Wordsworth.

ON a brass plate, torn off a grave stone, under the effigy of a woman, is the following inscription:—"Under this stone lyeth buried the bodye of Alyce Williams, daughter and heier of John Williams, whyle he live of Stroude, and there deceased, which Alyce was espowsed wyffe of unto John Turke, sometyme of this Cytye of Rochester, Alderman. After whose decease she chose to husband Thos. Robynson, register of the afforsaid cytie and diocese thereof, with whome she lyved a godlye and virtouse matron xxviii. yeres, and then beyng of the age lxxvi. yeres deceased the xxx. Marche, in the yere of our Lorde God 1574, on whose soule God hath mercye."

On a small brass plate underneath the former is the following inscription:—"This monument was caused to be made by John Turke, sonne of th' affornamed Alice, 1577."

[Note. These two brasses are now affixed to the south wall.]

On a gravestone near the former:—"Here lyeth the body of Ro. Bayley, late minister of this parish, who departed this life 8th Ocbr., 1701."

On a gravestone south of the altar are these arms, viz., a chevron between three lion's paws erased, impaling on a chevron between three lion's paws erased, as many roundels. The crest, on a mural crown, a buck seiant, and this inscription (part of it under a step):—Anne Austen, Obt. 11th September, 1712, Æ 61.

In the north window are these arms, viz., Gules, on a chevron Or, three crescents sable, and the following

inscription:—" This window is set up at the charge of Mr. John Cobham, Esquier, and Alderman of this citie, 1624."

On the aforesaid stone of Anne Austen:—" The vault under this stone, and the pew adjoyn . . . south-east corner of this ch . . . were appropriated to Mr. Austen and his family by vi . . . faculty. Datd., March 22, a . . ."

On the pillar by the pulpit, on the north wall, is an alabaster monument with these arms, viz., sable, three fish argent, in pale barry, also the effigies of a man and his three wives. " Sacred to the eternal memory. Neere this place lyeth buried the bodie of Thos. Rocke, Gent., who took his degree of bachelor of arte at Cambridge, and after lyved in this cittye, senr. Alderman. He was four times Maior thereof: he had wives three, Elizabeth, Margrit, and Alyce, the which doth now survive him. He departed this life the 16th Septr., 1625, being aged 72 years. Whose soul we hope is at rest. This monument was erected in ano dom., 1635, by Mr. John Codd, Johan and Mathi, Christmas, fratres fecerunt, 1635."

The two latter inscriptions appear not only to first immortalise Mr. John Codd, who gave the monument, but also the brothers Christmas, who made it!

The names of benefactors to the parish were on two black panels in gilded frames. These were fixed on the south side of the altar, at the east end of the chancel.

" A person unknown (?) founded St. Catherine's Hospital for the benefit of poor and sick people not taking alms of the parish."

[Note. A rather strange announcement this of Simon Potyn's Charity.]

" Richard Watts, gent., an eminent benefactor to this city, caused the almshouses to be rebuilt . . . he left an estate in 1579, now improved to the annual rent of £553 2s. 8d. But of this, other parishes, within the limits of the city have a share." (Evidently written after 1672.)

Fuller particulars of both these benefactors follow.

Robert Gunsley, 1618, left £15 per annum to be distributed in bread. Sir John Hayward £50 per annum to the poor. Arthur Brooker, 1678, gave £3 per annum to the poor in bread, and 10s. to the Vicar to preach an annual sermon on the day of his funeral. Sir Richard Head, 1689, gave an estate then bringing in £9 7s. 2d. per annum, for bread and clothing for the poor. Alexander Ready, 1613, Dr. Lamplugh, Bishop of Rochester, in 1704, gave each £50 to this and other parishes in the city to be lent at moderate interest to young men and maids. This was probably loaned and never repaid. There is no trace of the capital sum. Francis Brook, Esqr., Town Clerke of this city, in 1697, gave £50 to the Chamber, in consideration of four pounds per annum be paid for ever to the poor of this parish and city. [Note. These tablets have disappeared.]

To the church. Edward Harlow, in 1669, gave a gilt cup for the service of the Communion. Francis Brooke, 1703, gave a large silver plate for collecting the offerings at Communion. Henry Austen, 1704, gave two large and handsome Common Prayer Books. Leonard Bartholomew, 1706, erected the altar piece at a cost of £100.

On the south pillar, between the chancel and the nave, is an alabaster monument with these arms, viz., argent, three wolves' heads couped, within a border of sable; the crest, a bezunt. Also the effigies of a man and woman kneeling. On a black marble under them:— Neer unto this place was buried the body of George Wilson, Esqr., twice Mair of this city, and one of the four Masters of his Majesty's Navie Royall, who departed this life the 3rd Octr., 1629, and Ann, his wife, who departed this life the 16th Septr., 1630, having issue six sons and five daughters, Thomas, George, Henry, John, Nicholas, William, Ann, Rebecka, Ann, Elizabeth, Elizabeth.

IN THE NAVE.

On a grave stone (Latin).

On another gravestone, near the Aldermen's seats:

" Here lieth the body of Henrie Head, son of Richard Head, Esqr. He died in the 33 year of his age, and in the year of his Saviour, 1673, full of devotion, dutie, love, charitie, and honestie. Go reader, and imitate his virtue."

On a black stone: " Here lyeth interred the body of Rebecca, wife of Thos. Helby, who departed this life 8th Sept., 1690, aged 49 years. Here also lyeth the body of Thos. Helby, who departed this life 3rd Decr., 1707, aged 65 years. Here also lyeth the body of Mr. Robert Curtis, one of the Aldermen, and lately Mayor of this city, who departed this life 13th June, 1714, aged 51 years. Here likewise lyeth the body of Mrs. Margt. Curtis, relict of Mr. Alderman Curtis, who departed this life March 19th, 1715, aged 46 years."

On another stone: " Barbara Head, the late wife of Wm. Head, Alderman of this city, lyeth here, who was a good wife, an affectionate mother, and a kind friend, who ended her days in a full trust in the Almighty, Aug. 27th, 1703, aged 52."

On a brass plate: " Here lyeth the body of Henry Leafe, sometime Maior of this city; and also the body of Henry Austen, grandchild of the said Henry Leafe; also the body of Elizabeth, the daughter of Henry Leafe, mother to the said Henry Austen, and wife to John Austen, Esqr., one of the four Masters of his Majesty's Navy, son of the said John Austen. She was aged 22 years, and deceased the 7th March, 1635."

On a gravestone near the said brass: " Here lyeth interred the body of John Pope, Esqr., who died the 20th of November, 1716, aged 57 years."

On another stone: " Here lyeth interred the body of Mrs. Elizabeth Crofford, late wife of Mr. Thomas Crofford, of Lisborn, merchant, who, in this city resigned her soul into the hands of her Merciful Redeemer on the 12th November, 1721, in the 50th year of her age. Here also lyeth interred the body of Thomas Crofford, gent., above mentioned, who died August 25th, 1725, aged 63 years."

On the west wall: "Neere unto this place lyeth buried the body of George Robinson, Esqr., who had been four times Mayor of this City of Rochester, and for several years before his death eldest Alderman of the same city, and one of the Justices of the Peace there; and departed this life 24th December, 1657. In Latin—

Virtue lives after death,
One sleep remains to all,
And once for all the inevitable road of death.

Two years before his death we have this same George Robinson, as a J.P., marrying a couple at Strood Church, viz., "Henry Baventon, a souldier, and Alce Mitel, the daughter of a draper of Strood."

Under same wall a small black marble bearing a coat of arms: "Here lyeth the body of Anthony Allen, citizen and gouldesmyth, of London, and twice Mayor of this city."

In the south aisle, on a brass plate: "Under this plate lyeth buried the body of Thomasen Hall, the daughter of William Watts of this cittie and wife unto Robert Hall, Alderman and Mayre of the Cittie of Rochester, and lyved with him xxviii. years an honest matron, and had by him vii. children, and continued 30 years widow, and deceased the xxx. day of August anno domini 1575. Her children deceased before her, all except the William Hall, who gave this monument."

In the North Aisle.

A grave stone with coat of arms: "Here lyeth interred the body of Mary Bayley, the wife of Robert Bayley, of this city, who departed this life the 15th May, anno domini 1719, aged 40."

On the north wall, on a handsome marble monument, is this inscription:—

John Conny (Medical Doctor), prolix Latin and Greek—too profound for H.S.

Phillip Bartholomew (ditto).

pp. 724-5, *Registrum Roffense,* and *Testamenta,* Leland L. Duncan.

In the Church Book is the following entry:—

The church being new builded, was consecrated by the Rev. Father in God, John, Lord Bishop of Rochester, on the 19th

September, 1624, and the new churchyard the 20th of the same month. John Dewling, Maior; James Deyer, Vicar; Anthony Allen, John Rockwell, Churchwardens.

In the possession of the Vicar are a number of "briefs," original documents relating to this building. They are bonds entered into by reputable citizens of towns and cities in various dioceses, guaranteeing the security of monies collected in their respective localities " for the rebuilding of the Parish Church and Steeple of the City aforesaid." " St. Nicholas " is never mentioned. The writer suggests that two of these old briefs be framed and glazed. One to hang in the church, the other in Rochester Museum.

Standing out beyond all question, as these old monuments show, is the accumulating evidence of the civic and religious unity through these long centuries of Rochester and its parish church.

Within its aged walls our civic forefathers have gathered for comfort in the days of sorrow and of trial. Together they have met there in praise and thanksgiving when joy has come to our city in its morning.

The memory of the writer takes him back for half a century, when, as a youth, he sat, of a Sunday evening, in the north aisle in the days of the Vicariate of the Rev. Claude Bosanquet. This Vicar was blind, with an eloquent voice sweetly silver toned, and an appealing presence which he yet remembers. In its pulpit he can also recall the eloquent and moving sermons of Canon Miller. These memories rest with many others.

List of Church Plate.

Ancient Cup. Ditto Wine Strainer.
Small Paten, engraved E.H., flat shape.
Small Paten, dish shape.
Two Pewter Alms Dishes.
Old Oak Collecting Alms Box (kept at Watts' Charity).
Old Chained Book, 1718.
Silver Alms Dish, 1703 (Arms)—" The gift of Thomas Brook, Town Clerk of Citty of Rochester."
Paten, 1701 (Arms)—" The gift of Leonard Bartholemew." By the same, a Flagon, 1701. Also a replica of last item (L.B.).
Bread Dish (Arms)—" The gift of Alderman George Gordon, 1749."
Cup, " given by Edward Harlowe, 12 times Mayor of the cittie of Rochester, 1609."

RICHARD WATTS AND SYMOND POTYN.

HISTORY cannot reach its true altitude without thought being given to the period dealt with; and also the temperaments of those leading characters who have influenced it. Fisher's *History of Rochester* (1772), and Wildash—who issued a second edition of it in 1817—failed in this respect with the will of our greatest ancient benefactor—Richard Watts.

Both issues contain the Will of Potyn. Of Watts, only those excerpts which govern his charitable bequests are recited.

These Wills also severally offer their evidence as to the Church of St. Nicholas being accepted as the parish church of the city, as also does the following (see p. 243, Wildash (2nd Edn. of *History of Rochester*, 1817):—

"In the time of Gundulph, and for almost a century after, what is now styled the parish of St. Margaret was dependant upon that of St. Nicholas; and as long as that inferiority subsisted the chapel of the one underwent the same changes with the altar as the other. pp. 6-8 and 48, *Regist. Roff.*"

As the nature of Richard Watts reveals itself in his will the writer (through the kindly help of Mr. Franklin Coles Boucher and Mr. G. V. Stanley) has done his best to rectify this omission. Through the genius of Dickens, Richard Watts and his Travellers' Rest are known all over the world.

Will of Richard Watts.

"In the name of the Blessed Trinity, the Father, the Sonne, and the Holy Ghost, in whom I believe; as also in the Holy Catholic Church, the Communion of Saints, the forgiveness of sinns, the risinge again of the Body, and the life everlasting, Amen. The two and twentieth

day of August in the yeare of our Lord God, one thousand five hundred and seaventy-nine by the permission and sufferance of Almighty God, I Richard Watts, of Satis, near the Citty of Rochester . . . being whole of Body and of perfect remembrance, Thankes be to Almighty God, make this my Testament and last will of such poore worldlie things which the Almighty God hath permitted to come unto my rule and governance in this miserable world; in manner and form as hereafter followeth desiring Almighty God to give me grace that these that shall enjoy them may use them to his glory. Amen. First I bequeathe my soul unto the Holy Trinity as is aforesaid and my Body to be buried in the Cathedrall Church of Rochester aforesaid neare unto the steeple and staires going up into the Quire on the South side of the same staires. Item: I will that the Curate of the Parish Church of St. Nicholas in Rochester aforesaid with soe many peticanons clarks and singing children as then shall be and remaine in the said Cathedrall Church shall come in their surplices unto my said house and there receive my corps and convey it orderlie into the Quire and there to remaine all the time of divine service att that time said or sung and during the time of one sermon then and there to be preached and afterwards to be conveyed unto the earth in the place before registered.

"Item: I give and bequeath unto the preacher of the said sermon by my Executrix to be appointed Ten Shillings. Item: To the said Curate of Saint Nicholas, Three Shillings and four pence, and to every of the said peticanons serveing at my Buriall Sixteen pence and to every of the Clarkes aforesaid Twelve pence, and to every of the said singing children there being sixpence. Item: I will unto the Sextons for ringing my Knell with all the Bells and making my grave with other their duties, xv^{s}. Item: I bequeth unto the repairing of the Parish Church of St. Nicholas in Rochester af^{sd}. Twenty Shillings. Item: I will that there be given att my Buriall to every poore Body then present one penny in Bread and one

penny in Money amounting to the sum of Five Pounds or more at my Executrix discrecon and my Legacies performed my debts paid and my Funerall being accomplished."

Then follow his various bequests. These latter are too well known to call for comment, only to state that his properties " lying within the parish of St. Nicholas, Chatham, Cuxton, St. Margaret's next Rochester, and Shorne, in Kent, and within the Citty of London, or elsewhere in the Realme of England."

If Marian, his widow, re-marries, she is to receive twenty marks per year. To be paid in equal parts at " The Four Feasts in the yeare, that is the Annunciation of Our Lady, the Nativity of St. John the Baptist, the Feast of St. Michael, and the Nativity of Our Lord."

It will be noted that at the cost of twopence each to " every poore Body," who attended his funeral, Mr. Watts bequeathed " five pounds or more." So not less than 600 " poore Bodies " were expected to attend.

On the death or marriage of his widow Marian, he appoints the Mayor of Rochester for the time being " together with William Streaton, William Hall, Richard Wilkinson, " Now principal citizens of the said Citty, and George Maplesden of the same Citty, my brother in Law, Joseph Swamond, of the Isle of Sheapy, and John Nicholson, of Wouldham, to sell his " principal house . . . called Satis and the messuage or house thereunto annexed which John Friar now dwelleth in with all the closes, orchards, gardens, and other members . . . belonging to the same, and all my stuffe sett down written and contained in an inventory by me ready made and all my said leases and terms of years yett to come . . . at the best price they may or can under publique notice thereof given in the parish church of St. Nicholas on severall Sundaies att most assembly of people there . . . and upon one markett day holden in Rochester."

Proceeds to be applied to the founding and sustaining of the charity.

His methodical care may be noted by the " inventory

by me ready made." Richard directs that the beds* of the "poore travellers" shall be "kept cleane and sweete," and that they shall "be curteously intreated." They are, on "their first comeing in to have ffour pence."

In the first instance these premises were occupied by almspersons. The poor travellers were "to warme them at the fire of the residents within the same house of need." The charges for these travellers were to "be maintained and continued of the yearely profits rising of the said stock being well employed unto the said purpose."

None can deny that these wishes have been exceedingly well carried out by the Trustees, for not only have their cruse of oil and barrel of meal stood undiminished but they have grown by the passage of time and wise administration to a large yearly income—which is still increasing—to the help of the poor, to education, and to St. Bartholomew's Hospital. And time only adds to the name, fame and honour of the worthy Richard Watts.

To Richard Watts we owe the preservation of Rochester Castle. But for his efforts it would have been pulled down to provide stones for building Upnor Castle (see pp. 38-40, Vol. III., on Upnor).

All the bequests of Richard Watts are too well known for repetition. It will be also noted with great interest that in the opening sentences of his will, Richard Watts states himself to be "whole of Body and of perfect remembrance." And yet, nineteen days after Mr. Watts was dead, viz., on the 10th September following. It should be added that a proviso in the will ordains that old tenants "shall not be removed" as long as they pay a rent "reasonably worth" the premises they occupy.

Will of Symond Potyn.

"In the name of God. Amen. In the worship and reverence of Almightie God ouer Lord Jhesu Christ, and his Moder Saint Marie the blessed virgine and all hollie

* Note.—The six solid iron bedsteads now in the "Travellers' Rest" are the actual original ones as purchased by Richard Watts' Trustees.

saints of paradice, I Symond Potyn, dwellinge in the inne called the Crowne in Saint Clementes parishe of Rochester, have ordained an howse with the appurtenancies called the Spittell of St. Catherine of Rochester, in the suberbe of Eastgate, with such chardge that if it happe anie man or woman of the cittie of Rochester to be visited with lepre, or other suche disease that longe to impotence, with unpower of povertie, there sholde be receaved in the same spyttell, and there for to abide ye almes of all Christien people, and the foresaide lepires, or other pouer mendicantes after my daye in thyme cominge that there now be, and theie that shalbe in the same spitell, shalbe under the governaunce and correction speciali of the vicary of Saint Nicholas of Rouchester, and the heires of me the same Symond Potyn, dwellinge in Crowne aforesaid, and be John St. Denys and his heyres, and be the bayley of the same cittie for the time beinge. Fyrst, the saide Vykerie and other persons shall make and ordeine the priour in the same Spytell, and after him remeve, if lawful cause askith, and put in an other person able, and theie shall chardge all other that there shalbe dwellinge, that theie shalbe good true and obeisant unto theire priour, and that shall do his commaundments at all times to theire power, also the gooddes that theie take of almes well and trulie theie shall deliver them to theire priour, so that the priour deliver and departe the fore saide gooddes amonge them, then everie parson after the quantitie, so that the Spytell have his part as it comes to, for chardgis that longe thereto; also the men or the wemen of the aforesaide Spytell, shall not passe nor departe oute of the Spytell withoute leave askinge of their priour. Also that none of them be oute of the Spytell after the sonne going doune but if it be for the profite of the priour, and all other persons of the howse; also that none of them haunt the taverne to go to ale, but when theie have talent or desire to drynke, theire shall bye theire drynke, and bringe yt to the Spytell; also that none of them be debator, barator, dronkelen, nor rybarode of his tounge, nor of other misrule nor evil gouvernance and if anie be, the priour, with tweyne good

men, of Eastgate, shall com to the Vykerie, and other persons, shall put them oute of the same Spittle for evermore, withoute takings anie thing with them but theare clothing and their bedde; also they shall have in chardge that at certeine hower at morn, and an other hower at even, be assignement of theire priour, theie shall saie in every hower our ladie Sawter, for the prosperetie of our leige lorde the Kinge of Englande, and all the realme of Englande, and for the good state of the same Symond while that he live, and for his sowlle, and all Christien when he is ded, and to kepe the same reule or better, be discretion of good conscience of the Vicarie and persons aforesaide now and evermore.

" Dated in the feast of Christmas in the yere of our Lord Jhesu Christ MCCCXVI. reigninge our lorde Kinge Edwarde called of Carnarvan, the Sonne of Kinge Edwarde the fyrst after the Conquest."

Like St. Bartholomew's, this hospital happily escaped at the Reformation. See pp. 214-16, *History of Rochester* (Wildash).

To these two ancient bequests the City has now been enriched by the noble addition left to its poor by the late Thomas Helyar Foord.

Marian Persecutions.

On the 19th of October, 1558, William Wood, of Strood, was charged with heresy, in St. Nicholas Church, Rochester, before Dr. Kenall, Chancellor of the Diocese, Dr. Chadsey, the Mayor of Rochester, and M. Robinson, the Scribe. The learned Doctors fell into a quarrel themselves over the question of the Sacrament. It became so bitter that the object of their enquiry happily escaped owing to the vehemence of their own personal differences of opinion, which, really, was a very happy issue in this particular case. (See pp. 244-6, *History of Strood*).

ST. MARGARET'S, ROCHESTER.

"History is the harvest gathered in the fields of the past to be brought home for the present."—*Dr. Arnold.*

O there are Voices of the Past,
Links of a broken chain,
Wings that can bear me back to times
Which cannot come again.
Yet God forbid that I should lose
The echoes that remain. —*Anon.*

IT will astonish many local readers to learn the extent of the ancient boundaries of St. Margaret's Parish, Rochester. Starting from Boley Hill, it runs to the middle of the River Medway, although later more modern adjustments may have altered the latter, just south of Watts' Baths and then runs up past Borstal to Ring's Hill Farm. From thence it goes eastward to the Rochester-Maidstone Road, and then, turning north, back again to the river. Within its compass are five hospitals, viz., St. Bartholomew's, St. Catherine's, St. William's, Fort Pitt, and the Small Pox Hospital. I wonder if there is another parish in all England which encloses within its boundaries five hospitals? The first is the oldest Christian hospital in England, if not in the whole world, and the second dates back to the fourteenth century? The native born man or woman of St. Margaret's can therefore clap their hands together in worthy pride of such possessions. And there are other distinctions to be added to these. The writer recalls his gaze of wonder when in the days of his youth he made his first walk from Park Pale through Cobham Woods to Cuxton. East of the fence dividing the park and woods one turns south down into a deep valley, from which the land slopes up again on the opposite side. On reaching up to this latter crest the land, optically, on the Cuxton side, appears to fall away like a great cliff—a sheer wall! It is an illusion. It made me hesitate for a moment. But in the same way so looked the valley of the Medway when

the writer took the first tram journey across Priestfields to Borstal, and he always cultivates that view. It is worth it.

The east bank of the Medway lifts itself proudly up—as well it may—for it offers a noble expanse of view, bounded on the north-west by the range of hills and the horizon line. When Alderman Charles Willis gave that jutting spur of land—endowed with a shelter and seats—he laid upon the altar of futurity a very noble gift. Here the lover of Nature can indeed revel in a great vision.

At his feet the land sheers down steeply towards a noble river. On its tides pass up and down the stately moving brown-sailed barges, boats of varied description, and other more noisy craft, plying their varied business upon the water. And to-day, soaring up above through the air with a noise like that of many waters, roar by, swifter and far more mighty in their flight, some new eagles of the air, as they rise up from the works of Messrs. Short Bros. that lie below.

Imagine, if we can, the awe and wonder of our Saxon forefathers who, in the ages long ago, peopled these lands, could they but arise and gaze upon these old, and yet new, and to them, very amazing scenes? Opposite stand the enduring hills crowned with glorious woods. To the south stretches away the long and winding valley of the river—one of the fair visions of England—and on the north the grey walls of the old city and the hills beyond. And if fate and good fortune find him standing there on one of those great evenings when the Divine Artist paints the western sky and hills and woods at the going down of the sun he could almost sing his Nunc Dimittis, feeling ready so to depart in peace, to travel on to that fair home in the west.

History has unmistakably stamped its past impressions on St. Margaret's, near the church. When Watts' Avenue was in process of building, a Saxon cemetery was discovered at its south-west end. In all, thirty graves were revealed. Over what number of other graves of these past races the present-day wayfarer may tread daily who can say?

These ancient Saxon dwellers are held to be of the tribe or family of the Doddings. A branch of the parent stock, whose chief settlement was at Doddington, near Faversham (Vols. 21 and 22 of the *Kent Archæologia*, pp. lv. and lvii.) record the list of the Saxon remains found in these graves. Roman interments were also revealed during excavation work at Borstal Fort in December, 1895.

The chief point of interest connected with the Saxon cemetery at Watts' Avenue lies in the fact that it formed a portion of the land given by King Ethelbert to the Priory at Rochester. The late Canon Pearman translated this deed of gift as it is recorded at page 1 in the *Registrum Roffense*.

"King Ethelbert gave a piece of ground, which he called Priestfield, that the priests serving God might possess it by a perpetual right. He also endowed the church with Doddyngherne, and with land from the Medway to the east gate of the City of Rochester on the south, and with other lands beyond the City wall to the north."

"Doddyngherne is not definitely described, but we can hardly doubt that it lay between the Roman south wall of the City and Priestfield."

The ancient way, lying south from Rochester, passed up from that Roman city gate to what is now known as Love Lane and then went on behind the Bishop's garden along the top of the field—under St. Margaret's Churchyard west wall—and so on to Borstal.

This land area in Ethelbert's day bore the name of Doddyngherne; later on this ancient roadway was called Doddingherne Lane. This name was locally understood as meaning Deadman's Lane. Canon Pearman could not agree to this latter interpretation.

The late Professor W. W. Skeat (September 26th, 1896) states that "Doddyngherne is correct. It occurs in the dative case Doddinchyrnam in a Rochester Charter, p. 332, of Earl's *Land Charters*, dated 761, in the reign of King Ethelbert II."

Here lies valuable historical matter of reliable quality. As regard the interpretation of Deadman's Lane, the near

proximity of the old Saxon cemetery may be taken as lending some local colour to the theory. Borstal Manor was a gift from Kenwolf, King of the Mercians, in 838. Up to 1902 this ancient Manor and village of Borstal lay in the ecclesiastical parish of St. Margaret's. At the above date it was created into a separate parish, with its own church and vicar.

The writer is trusting entirely to memory when stating the following item. Standing on the spur of the hills east and west of Frindsbury Church he took a wide look round, in his very early days, and counted, if memory serves, twenty-eight windmills. One, if not two, of these mills stood for long years on the bank on the east side of St. Margaret's Street. All these picturesque mills have now practically vanished.

Manors.

Hasted tells us that St. Margaret's Parish " contains all the lands without the walls on the south side of the City that are within the bounds of its jurisdiction. It is stiled in some records St. Margaret's in Suthgate, and in those of the City, the Borough of Suthgate.

" There are two streets of houses in this parish, the one called St. Margaret's Street, leading from Bully Hill to the church, and soon to Borstall and Woldham southward, the other, at some distance from it, called St. Margaret's Bank being a long row of houses situated on a high bank at the north-east boundary of the parish on the south side of the great London road to Dover, between St. Catherine's Hospital in Rochester and the victualling office in Chatham. These houses are within the Manor of Larkhill " (p. 164, vol. iv.).

These words were written by Hasted in 1798. In 1772 Thomas Fisher published the *History of Rochester*, most ably helped by the Rev. Samuel Denne, son of the then Archdeacon of Rochester.

Great Delce is a manor which, with the estate now called Lower Delce, lies on the eastern side of the parish.

It was known of old as Much Delce, Delce Magna, or Great Delce. It formed another item in the immense tracts of land in our part of Kent given by the Conqueror to his half-brother Odo, Bishop of Baieux. All these lands were violently plundered from our Saxon forefathers. Let us try to imagine their feelings.

Whatever were the promises given by the Conqueror to our men of Kent and Kentish men at Swanscombe (see Burham paper), Norman William does not appear to have stayed his hand from taking the lands from the conquered Saxons. He followed the gospel of the highwayman—

> "The good old rule, the simple plan,
> That he who has the power shall take,
> And he shall keep who can."

For we read in Domesday Book: "William Tahum holds Delce of the Bishop." It afterwards became the possession of a family who took their name from Delce, Herebert, Gosfrid, and Hugo de Delce, among others, holding it for five generations in that name. Then it passed to a family named Buckerel, Thomas of that name holding it at the latter end of Henry III. from Bertram de Criol at two and a half knight's fee. Later on it became divided, as Geoffrey de Hespole held the manor proportion as the fourth part of a knight's fee. In the names of Molineux and de Fulsham it came down to 1418, when those names became extinct, as four years later Reginald Love died as its possessor; his successor sold it to William Venour. From this family it passed to Markham and Tate, and then to Sir Richard Lee, a grocer and citizen of London, who became Lord Mayor in 1461. He was the grandson of Symon Lee, of Woldsted, in Surrey, whose ancestors came originally from Worcestershire. His descendants became of note and stamped their names in the parish. His son, Richard, had this manor by the gift of his father, and during his lifetime was Sheriff of Kent, keeping his official life at this manor. His son, of the same name, held land in Maidstone and Delce. He left two sons, the youngest, named Edward, became Archbishop of York; his elder brother, Richard, remained at Delce. The latter's son, Godfrey, in 1540, had this estate disgavelled, but his descendants

resided here for several generations. One of the old chapels on the south side of the ancient church belonged to this family, of which due note will be made. The last of the Lee family, whose name also was Richard, sold it about 1712 to Thomas Chiffinch, of Northfleet, after which event this estate became known as Lower Delce. Dying in 1727, he was succeeded by his son of the same name, who, dying without issue, bequeathed it to his niece, Mary, the daughter of his sister, Elizabeth Comyns. She, later on, married Francis Wadman, of Hive, in Northfleet, and he was its owner in Hasted's day.

The old manor house, with forty acres of land, together with a farm called King's Farm, remained in the possession of the Lee family, as "Richard Lee, Esq., of Clytha, in Wales," remained its holder until 1769, when he sold the whole of his Rochester possessions to "Sampson Waring, of Chatham." He, dying the same year of its purchase, left it to his brother, Walter, and his sister. They were its owners in Hasted's time.

The Manor Court of Great Delce had not been held, even at this date, for many years. It was, however, liable to pay castle guard rent to Rochester Castle, but when the Lees sold the portion to Chiffinch they passed this liability unto the latter, freeing their retained portion from this charge.

Little Delce Manor stands situated on the high road from Rochester to Maidstone, and is known as Upper Delce. At Domesday this also was given to Odo. It passed to the de Delce family, then to Jeffry de Bosco, a Norman. When the King of France seized Normandy, the lands possessed by the Normans in England appear to have also passed from their Norman holders by way of "ascheat or seizure," under the title of "Terra Normanorum," to the Crown. This reads like severe tidings for Jeffry de Bosco, for after the probable or possible loss of the home estate in Normandy—which was no doubt a heavy blow—to lose the English lands also must have greatly dashed his spirit. If so, perhaps he might feel a little sorrow for our own Saxon forefathers, who not only were deprived of their

lands, but also of their liberty. Under the above "escheat" it came to King John, who, in the fifth year of his reign gave it to William Ciriton, the Sheriff. For this estate Mr. Ciriton paid "two hundred pounds, two palfreys, and two goss hawks, on condition that if the said Jeffry de Bosco should return to his allegiance he should, without delay, again possess the same."

As Master Jeffry de Bosco never did so return, these lands remained in the possession of William Ciriton, one Odo de Ciriton dying as its owner in 1248. This family became extinct in the next reign, and its next owner was Richard Pogeys. From this family it passed to Basing, and then to Charles. By female inheritance it came to the names of Snayth, or Snette, and Armskirk, who sold it to the Wardens of Rochester Bridge, with whom it, apparently, yet remains. Nashenden anciently possessed its own chapel. The tithes of both Great and Little Delce, Borstal, and Nashenden, were given in the time of Gundulph to Rochester Priory. Those of Little Delce being originally bestowed by Gosfrid de Delce on consideration of himself, his wife and children "being admitted to be partakers of the benefits received from the prayers of the monks." As the tithes thus given were all-embracing in character, being "both great and small," let us hope the benefits desired duly accrued, particularly as all those tithes of "Great Delce, and in like manner the whole of his tithe mill and of a certain piece of land included in the wall of the monks, towards the south, and five acres of land near Priestfele were added, and at their request he also gave them, on his death bed, cloathing; and they performed service for him as for a monk."

Robert St. Armand also gave his tithes of Borstal and Nashenden to St. Andrew's Priory. So they remained until what has for nearly four centuries been generally described as the "Glorious Reformation," when these properties were taken by the King. Three years later they were "settled upon the new founded Dean and Chapter of Rochester."

There are a number of very interesting old houses in

St. Margaret's Parish, on the western side of its street. "The Gleanings"—once the residence of Thomas Hulkes, and largely rebuilt by his widow—possesses a very striking inlaid handrail and iron banisters delicately wrought. The Hulkes were an old Strood family (see pps. 58, 60, 62, 75, 341, 343, 363-4, *History of Strood*).

Thomas William Hulkes met his death by drowning in the mill pond attached to the old watermill, Canal Road, Strood. It was believed that his death was predetermined owing to domestic trouble. On the south side of the east wall of St. Nicholas' Church, Strood, there formerly stood a mural tablet to his memory. The plaster even now bears indication of its old position. This monument, which bore language of a severe interpretation, was removed during alterations made in the incumbency of Rev. F. Otway Mayne, 1864-74. The following, as given to me by an old inhabitant, formed part of its wording:

> "O, Lord, Thou hast seen my wrong;
> Judge Thou my cause."
> —*Lam. Jeremiah*, Chap. iii, 59.

There formerly stood a picturesque old cottage—partly shown in the extreme right of the accompanying old print of the "Public Baths"—on the shore south of Watts' Baths. It gradually tumbled into ruin, bit by bit, until within recent memory, when the site was acquired by the Corporation. Upon its old site and garden now stand the boat building sheds and tennis courts.

As a picture, it always made an appeal to the artistic mind; and some old inhabitants claimed that it inspired Dickens' description of the old cottage of "Luke, the Labourer."

The floating bath formerly existing forms the chief financial birth of the sketch here given.

This old house, Mr. Wheatley finds evidence to believe, was once of considerable size, forming, in fact, an ancient farmhouse, inherited through generations of the Ladbury family. The writer once possessed an old print which gave credence to such a belief.

Troy Town was developed as a building estate by a

man named John Cazeneuve Troy. His name finds its perpetuation in the area and streets bearing the above names. He personally resided in Troy House, the double-fronted house in East Row as it faces north. It is reputed as having the finest wine cellars of any private house in the City. It is the property of Mrs. Willis, senior. In several of the larger houses, spread variously over the parish, may be noted interesting features. In another way they begin with the old " Coopers' Arms," and the little house north of it, with their overhanging upper parts, and the two strut-supported little bay windows of the latter. Foliage work, etc., of the Adams' style, on houses in St. Margaret's Street and on the " Bank," " sound board " projections over others, as up Five Bells Lane, etc. Anciently, abnormal tides flowed up to the foot of the Banks. Near to Five Bells Lane may be noted a coping stone, into which the iron railings are fixed. It is marked on its street face " J.B." Here dwelt the original personality upon whom Dickens is reputed to have founded his Mr. Sapsea of *Edwin Drood*. He was an auctioneer named Batten, whose imitative and other peculiarities made an appeal to Dickens, and who now has placed him among the immortals! At No. 330 was an early water supply. It became known as the Well House. From its well sailors pumped water to supply the needs of the Victualling House Yard on the other side of the High Street. The pumping machinery ran on the pendulum principle.

Borstal Prison was first established in 1876, as a sort of offshoot from the Convict Prison at Chatham. Through the portion of land reserved for the prison at Chatham Dockyard passed a footpath right-of-way to Upnor, ferrymen taking passengers to the Upnor side, where they landed at the " hards " near to the Castle. The writer once passing that way saw, among other Fenian prisoners, Mr. Sexton at work in a convict gang. Sexton was a one-armed man. Years later, when sitting one evening in the House of Commons, I heard Sexton speak ably on some Irish question.

Jean Louie, one of the claimant's witnesses in the Tich-

borne case, was one of the early convicts sent to Borstal. Soar and King, two notable convicts, escaped from Borstal. They both got away.

In early December, 1900, a convict named W. Elton, or Alton, also escaped. He climbed up the eastern outer Castle wall, overlooking the old burial-ground, and hid himself in the luxurious growth of ivy which then covered it. This fact alarmed the pigeons and excited the suspicion of Inspector Fredk. Cooper. With the latter were Sergt. F. Smith and P.C. Walter Hill. A ladder was fetched and Sergt. Smith volunteered to mount the ladder and search. Elton surrendered. The latter was under sentence of fifteen years' penal servitude for manslaughter. By occupation Elton was a commercial traveller.

What is now known as the " Borstal system " was there introduced, men and boys working together. The results were not a satisfactory mixture, and, after some time, the place and its system was given over to boys only. The results are so encouraging—curative rather than punitive—that it has become widely adopted as one of the most hopeful of all our national prison reforms.

Dr. Johnson and Mr. Bennett Langton.

"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man? "—*Holy Bible.*

Dr. Johnson paid a visit to Rochester to his valued friend, Mr. Bennett Langton. The day of his arrival was the 10th of July, 1783. Mr. Langton was residing at the Vicarage, then largely a newly-built house. Mr. Bennett Langton's wife was the Countess of Rothes, an accomplished lady.

" I have very seldom received an offer of friendship I so earnestly desire to cultivate and secure," wrote Johnson on May 6th, 1765. This is indeed a great admission from that " Ursa Major " of the then literary world, whose affections were not easily or quickly caught, as Boswell learnt keenly. " I shall never forget," writes the latter,

" the exalted character he drew of his friend, Mr. Langton, nor with what energy, what fond delight, he expatiated in his praise, giving him every excellence that nature could bestow, and every perfection that humanity could acquire. Miss Hannah More (a lady of literary celebrity) was present and perhaps inspired him with unusual ardour to shine, which indeed he did with redoubled lustre."

Bennett Langton lived at St. Margaret's Vicarage, 1783-4. If any man possessed a penetrative mind, Johnson did. He speaks thus of his friend, Mr. Bennett Langton: " The earth does not bear a worthier man than Bennett Langton. I know no man who will go to heaven if Langton does not."

Could there be given to a human being a higher tribute? Could such praise be offered by a more manly and able spirit? Is it not therefore a notable distinction that the old Vicarage house of St. Margaret's sheltered these two noble souls, and that they made themselves familiar with the scenes of beauty and old world history that surrounded it?

Very rightly, in the Parish Magazine, Mr. Wheatley utters this lament: " Unfortunately Boswell was not with him." Unfortunate it truly was, for Rochester is left that much the poorer—and so is the world. Will not the citizen reader, willingly and gladly, cry "Amen" when I suggest that a bronze plate recording these facts should be affixed to the old walls of St. Margaret's Vicarage? The City of Bath would have two erected, and that quickly—one on the outside and another within. And quite rightly, too. *Boswell's Life* (Croker's edition), bears eighty-three references to Bennett Langton.

Johnson is reputed to have been much affected by some solemn music played on French horns at the funeral of Mr. Thomas Smith Patten, who was a Freemason. This event probably occurred on this July visit. Patten's Lane, at the top of Star Hill, very probably obtained its name from this old family. There were naturally connections with other local families by marriage, etc., as the late Mr. William Patten Hayman also carried that name. The

monument to Mr. Patten stands, Mr. Wheatley states, near the north-west door of the church.

Dr. Johnson wrote the following letter to the little daughter of Mr. Langton, who was only seven years old. She was Johnson's godchild, and the doctor wrote purposely in a bold round hand to fit her years :—

In Rochester, Kent.
May 10th, 1784.

My dearest Miss Jenny,—I am sorry that your pretty letter has been so long without being answered, but when I am not pretty well I do not always write plain enough for young ladies. I am glad, my dear, to see that you write so well, and hope that you will mind your pen, your book, and your needle, for they are all necessary. Your books will give you knowledge, and make you respected ; and your needle will find you useful employment when you do not care to read. When you are a little older I hope you will be diligent in learning arithmetic ; and, above all, that through your whole life you will carefully say your prayers and read your Bible.—I am, my dear, etc., SAM JOHNSON.

CHARLES DICKENS AND ST. MARGARET'S.

" The news of his death had been flashed across Europe, was known in India, Australia, and America, and not in English-speaking countries only, but in every country of the civilized earth, had awakened grief and sympathy."—*Forster's Life.*

" It adds," writes Mr. Wheatley, " romance to a neighbourhood to have a link with the great novelist, who still exercises a wonderful sway over the hearts and minds of men, and still as the ' inimitable ' and the ' wizard ' makes us laugh and makes us cry and makes us burn with shame at and long to right ' man's inhumanity to man.' "

From the house at Ordnance Terrace, and from that on the Brook, the little lad had roamed by way of Fort Pitt past that angle of the trench that looked " like a colossal grave." He had looked out from the St. Margaret's Churchyard and over the river, read the names on the tombs, and knew it all. Thus his fancy led the two duellists, Dr. Slammer and Mr. Winkle, to pass up to that happily unfulfilled encounter. Mr. Wheatley adds a new item to our knowledge in the Parish Magazine, May, 1921. Forster states : " He was out with his dogs for the last time on Monday, 6th June, 1870, when he walked

with his letters into Rochester." Possibly, nay, probably, it was this very day when the following incident took place:—

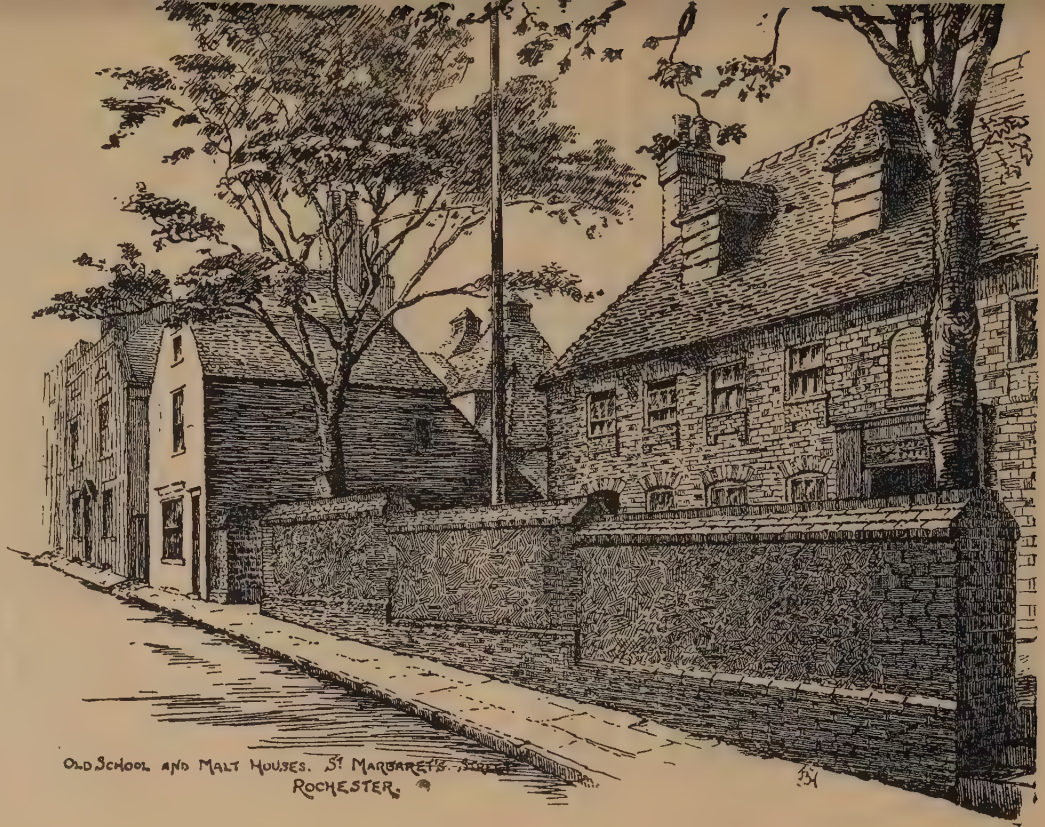
"Sitting in the front room of No. 1, Minor Canon Row, my attention was aroused by the furious barking of dogs and cracking of whips in the road, and on looking out I saw a fierce fight going on between four or five dogs, and a gentleman with a dog whip trying to restore order. On peace being established, the man came and sat down on the railing just below my window, and I was able to take a good look at him. I soon recognised that he was C. Dickens, who was taking one of his occasional walks to Rochester accompanied by his dogs, and as he sat resting he intently surveyed his surroundings, especially the frontage of Minor Canon Row. He was at this time writing the story of 'Edwin Drood,' and it is interesting to note that he gives a detailed description of this locality in that book, so he must have been gathering his information on this very afternoon. The room in which I was standing is described in 'Edwin Drood' as the one in which Mr. Crisparkle and his mother used to breakfast."

The writer signs this note "W.L." Mr. Wheatley suggests that fatigue may have contributed to the sitting down and resting. If the day was, as believed, the 6th of June, no doubt it was fatigue. Dickens was seriously ill, and he knew it. The tremendous over-sustained exertions of the public readings had sapped his vital energy. He had had bad symptoms of almost alarming quality, and he had kept on at them long beyond the hour of prudence. Also the fierce fighting of the dogs and the excitement of parting them, with the danger of a possible bad bite, was harmful to his physical and mental condition.

The description of Minor Canon Row was, if this date be correct, already written and printed. He may have had another look round to consider, as the writer has often done, to correct, if needed, some other doubtful point.

The Poor House.

St. Margaret, as with other parishes, had its Poor House. These old premises—now altered into the St. Margaret's Church School—stand on the west side of the street. The inscribed stone let into the wall tells its story. The Rev. Caleb Parfect, of Strood, advocated on a given plan the establishment of these local Poor Houses. As usual in human history, the theory was one thing, the results another.



OLD SCHOOL AND MALT HOUSES. ST MARGARET'S STREET ROCHESTER.

Up to February 18th, 1672, the income arising from Watts' Charity, which had grown richer with passing years, had been diverted from the larger purposes they were meant to serve and ran into one stream. Its revenues were entirely confined to those living within the radius of the old City walls. These favoured citizens paid their entire poor rate from these charity revenues and lived poor rate free! What a relief the whole country would feel—particularly places like Poplar—if such a burden disappeared to-day!

On the date above noted an action was begun in the Courts in the name of two paupers (unfortunately their names are not recorded) from St. Margaret's and Strood, which two less fortunate parishes rather naturally hungered for their share.

It resulted in a division of these funds, which brought at that day £30 per year to St. Margaret's and £20 per year to Strood (see pp. 359-61, *History of Strood*). The judge in this case was Sir Heneage Finch, of Aylesford.

ST. MARGARET'S.—*Continued.*

"History, that faithful register of things past, that great informer of the present, and certain prophet of the future."
—*Philpott* (Preface).

General Paoli.

THIS patriot of old Corsica came to Rochester with Dr. Johnson on his visit in 1783. He withstood a French Army in defence of his native land for two campaigns. Boswell visited him during this contest. Boswell found him "polite, but very reserved." "I had," he writes, "stood in the presence of many a prince, but I never had such a trial as in the presence of Paoli." Boswell describes the General as being "tall, strong, and well made; of a fair complexion, a sensible, free, and open countenance, and a manly and noble carriage. He was then in his fortieth year."

Struggling for the freedom of his native land, he fought first the Genoese, then the French, and finally had, after a marvellous stand, to fly from the latter. He came to England and eventually died at the age of 80, being buried in old St. Pancras Churchyard in February, 1807. His remains were later on removed to his native land. There was a bond of unity between Dr. Johnson and Paoli. Both were lovers of literature, and Johnson was warm in the support of the General and in full sympathy with his patriotic and heroic struggle.

A Link with Old London.

When digging a trench for a drain-pipe in 1923 the workmen struck upon a large stone in the forecourt of the Vicarage. It was an inscribed stone. It measured, before being chipped, about 2 ft. 6 ins. by 1 ft., with a nicely worked moulding round it. The inscription runs as follows:—"Here lieth buried the body of Mr. (?) H. N.

Wavler, the younger, citizen and goldsmith of London, who deceased this life the 8th June, 1632."

The records of the Goldsmiths' Company failed to reveal this name, but the Great Fire of 1666 destroyed much of London's old records.

How he came to be visiting Rochester and to be buried here was unknown until search at Somerset House revealed his will, made when he was " sicke in body," and he requests " to be buried where my father shall thincke fitt."

The name proved to be Waller, not " Wavler," as cut in the stone. His will directs his " plate, rings and other goodes in my shopp to be sold. To his mother, £10. His sister Elizabeth, £130; his aunt Mary Gravenor, £6, and my uncle Gravenor, £7. Unto my godsonne Michaell Gravenor the five pounds which his father oweth me." To Mrs. Anne Sanckey " a ring with a deathes head in it of twentie shillings price." He is described " as of the parish of St. Mary Wolnothe in London." This stone is in the porch of the church, awaiting insertion as an opportunity offers.

The Twopennys.

This family name has been, as far as the writer knows, long associated with the legal profession. They were established at what is still known as " Tup'neys' Office," viz., the offices of Messrs. Arnold, Day, and Tuff, in the Precincts. Their premises were broken into in the early years of the 19th century, and £300, together with the seals of the several charities, viz., Sir John Hawkins and Cobham College, the Cathedral Chapter, and the Bridge Wardens, etc., were stolen. On Thursday, April 4th, 1805, five persons—four men and one woman—were publicly hanged on Penenden Heath. One of the condemned, Samuel Hook, alias John Carpenter, known as " Hell Fire Jack," confessed on the scaffold as being a culprit in this robbery. He stated that these old seals were " buried at the Beacon, Chatham Hill." With one exception (now in the British Museum) these old seals have never been recovered. (See pp. 32-4, Vol. II. of this series).

Mr. W. Twopenny, a member of this family, was a talented artist. His drawings are most delicate and beautiful. There are some from his hand in Eastgate House. In 1830 he sketched the Heart Shrine recess in Leybourne Church as it then stood. It is a very beautifully finished drawing. The family seat was at Woodstock Park, near Sittingbourne. Over forty years back the writer visited these grounds. There was a pond full of fine goldfish. The "Morning Post" (p. 8, January 28th, 1928) states that "A golden carp, weighing 30 lb. and estimated to be between 100 and 200 years old, has been netted in a Kentish pond." I wonder if this was from the Woodstock pond? There are entries of the family in Tunstall Church, where eight members of their name lie buried.

Edward Soan Twopenny lived in the premises already noted and had his children baptised in St. Margaret's Church. One of his children, a son named William, married a Miss Dorothy Best, of Chatham. For some generations the Best family—as these various histories show—were large local landowners. They held important properties in St. Margaret's.

Mr. Alderman E. W. Willis, J.P., has an old document in which Major Edward Soan Twopenny is noted as attending the great Volunteer gathering held in Mote Park, August 1st, 1799, where they were reviewed by King George the Third. This Volunteer movement arose out of the threatened French invasion. It occurred again in 1803. Kent was asked to furnish a quota of 4,663 men. Within six months 18,996 men voluntarily offered. The date of the first formation was 24th May, 1798 (see *History of Strood*, pp. 338-44).

Major Edward Soan Twopenny found himself at eighteen years of age to be the virtual guardian of seven brothers and sisters. His father then dying, this responsibility fell upon this young man at that early age. He stated to Mr. A. A. Arnold: "I managed to put all the boys out in life, and to provide for the sisters, and now I have survived them all."

At the coming of age of the 5th Earl Darnley, Mr. Twopenny—then quite young—was chosen to propose his health. He was evidently an able man, gifted with talent and manly virtues, which won him—and worthily—general esteem.

Mr. W. Twopenny was his artistic brother of whom mention has already been made. He was by profession a barrister. He was esteemed in society, visited Samuel Rogers, the banker poet, but, as Mr. Wheatley rightly observes, " His name should especially be remembered for his wonderful drawings, so delicate and so scholarly, of old churches, domestic buildings, old wood work, and metal work, and stained glass." It is a real pleasure to the writer to learn that in the British Museum Print Room (catalogue 214) there are many large folio volumes of his talented work. He died in 1873, and with his death local connection with this respected family appears to have closed.

The Lees of Great Delce.

Mention of this old family has already been made. Sir Richard Lee, who had been twice Lord Mayor of London, was Sheriff of Kent in 1470. His wife was a Spanish lady, who had been associated with the Royal household. Her maiden surname is not given, but her Christian name was Lettice. Their grandson, Edward, became Archbishop of York in 1531. He opposed the new learning—afterwards to be known as the " Protestant " faith—which was then fermenting in many minds. He died in 1554. One member of this family was M.P. for Rochester in 1641.

At the south-east corner of the old church stood the Lee Chancel. Its position may be seen in old prints in Eastgate House. This chancel was the property of this old family, and was pulled down in 1840. With its demolition there perished, with the exception of one monument in the church, all commemoration of this notable family. Even the site of the family vault has been obliterated. The monument noted is to the memory of George Manley, who married Jane Lee. There are

descendants of the Holborough (original) Manley family yet living in Strood.

The Somers Family.

This ancient family held local lands at Rochester, St. Mary's, Hoo, at High Halstow, and at Higham (see pps. 10, 79, 86, 89, 95-6, 146, 220-2, Vol. III. of this series, where full reference, coat of arms, etc., are fully dealt with). The wife of Richard Watts was a Miss Marian Somers. Another living descendant of this illustrious family is Mrs. Harmer, the wife of the Bishop of Rochester.

Here a rather curious incident arises. About three years back a friend of the writer was home for a holiday from Honolulu. He had never visited the House of Lords. I wrote to the Marquis of Salisbury, who ever carries kind remembrances of his old constituency. His Lordship arranged a day. We journeyed up to town. By one of those fitful tricks of fate, a sudden meeting of the Cabinet was called, and Lord Salisbury—though he most courteously saw us—had to leave us to his secretary. But, Parliament sitting, we could only be admitted by a Lord of Parliament. My friend had only that one chance—and Honolulu is 10,000 miles distant! The secretary happily found a peer, who most kindly and courteously showed us over the House and took us into the Chamber to hear a debate. His name was Lord Somers. I asked had his ancestry been connected with our neighbourhood. He said: "Yes; my wife was at Rochester to open a bazaar in the Bishop's grounds last week." And I replied that "I was yesterday copying out an inscription on a tomb on the south side of High Halstow Church to an old member of your Lordship's family."

There is a very beautiful coloured coat of arms of this family on the south wall of the Annexe at Eastgate House.

Mr. Richard Lines.

I am not aware of any brass or monument being erected to the memory of the above ever-respected citizen and friend. Mr. Lines died on the 16th May, 1918.

Mr. Wheatley, in the Parish Magazine, writes of Mr. Lines as a "character of singular gentleness and of sterling worth," and recalls his many useful activities of service to the parish and of services to the church, in which "he was a sincere and regular worshipper." "One recalls with gratitude his readiness, when weakened by the long strain of declining health"—he still kept on in his service to his fellow men, often, as Mr. Wheatley truly observes, "unrecognised and often unthanked; those who receive such things seem in general to take it all as a matter of course." That is, unfortunately, only too true. But Mr. Lines was a wise man and of much experience, and possessed a great heart. As the old schoolmaster of Borstal Prison he had indeed met many types of humanity, and he had gripped one great truth, viz., that as it is more blessed to give than it is to receive, so to him "it was more blessed to serve than to be served." There is an old saying: "That he that bestows a benefit should forget it. He that receives it should hold it in lasting remembrance." The first illustrates the nature of Mr. Richard Lines; the second indicates that type of nature by that measure so much his inferior.

For the old Naturalist Society Mr. Lines did great service. His astronomical and general knowledge was unusual. I recall his eloquent presidential address on that subject with pleasant memories; and as one who was privileged to meet him many times, and only to leave his company with a higher feeling of respect for his fine character, I am glad to include some record of his good life among the past residents of St. Margaret's. The account of Borstal Prison is taken from Mr. Lines' notes in the Parish Magazine.

ST. MARGARET'S.—*Continued.*

The Vicars.

"A priest gives up much; often, I fear, he learns too late how much. . . You shall be near your friends. Have you a mother?"

"Yes, madam; thanks be to God!"

"Good! You shall have a church near Tergou. She will thank me." —*Cloister and the Hearth* (Charles Reade).

William Telefus (earliest known)	1272
William	
John de Mallyng	1320
John de Folkestone	1332
Richard de Berham	1358

The above three latter names indicate the home or birthplace of these ancient Vicars. When a man entered the sacred ministry in those ancient days he gave up his surname and his family life. It was to "forsake all and follow Me." No wife, no family, no property. If he were the eldest son of his family he could not succeed to the property—it came to the next. Whatever came to him in the capacity of a priest was to go to his order for the service of God and of his fellow men. As he owned nothing, he left nothing; it all passed on to the above service. That was the ancient ideal in the days of Bede and onward; by it great riches accrued to the old Church. The writer can recall the following Vicars, viz., G. Eden Phillips, M.A. (feebly); Wm. Henry Nutter, M.A., the latter chiefly as the musical conductor of the choral concerts, who was, if memory serves, a master of the English concertina; Arthur John Webster Thorndike—he and his talented family helped in local concerts.

The list of Vicars given by C. H. Fielding totals 47, the earlier Vicars being priests attached to the Priory.

Hasted tells us that "St. Margaret's Church is situated at the south extremity of St. Margaret's Street. It consists of nave and two chancels" (p 174, Vol. IV.).

He had the advantage of a personal view of it, as the old church was in existence at his day. Also he had the added advantage of the former research work and personal observation of the Rev. Samuel Denne in *Fisher's History of Rochester*, published in 1772.

The old road or trackway passed along Love Lane, as before noted, past its west door. On this point there is general agreement among all the authorities. The writer has no remembrance of ever seeing any sketch of the interior of the Church. He has handled a number which show its exterior. All evidence points to its type as being of the old English Gothic character, the tower being of the fifteenth century work. This latter sturdy work happily remains, its only signs of decay being that of age, subject as its elevated position makes it to all vicissitudes of weather exposure. These it has withstood for about 500 years. Canon G. M. Livett kindly wrote, at the request of Mr. Wheatley, a series of notes in the Parish Magazine during 1919. It was an acquisition of real historic value to the parish. Canon Livett states that the earliest mention of the church is fixed by its being named in a charter of Bishop Gundulph, which, although undated, stands between August, 1107, and March 7th, 1108, wherein Gundulph gave its presentation rights to the monks of the Benedictine Priory. We may, therefore, accept the fact of its existence at that date. Canon Livett does not admit of its existence in the Romano-British period, holding that the only undoubted Romano-British church is that of Silchester, in Hants; the foundations of the latter being indisputably of that origin. Nor does he admit the probability of there ever being a Saxon church at St. Margaret's. "It was not the fashion," he writes, "to build churches such as we now know as parish churches. . . Before-times the people of the countryside had flocked to the National Temple at the Pagan religious feasts, so now at the great Christian festivals which supplanted those feasts they were to visit for the sacraments the Cathedral churches, though doubtless the monastic churches . . . served as baptismal churches and centres for the celebration

of the sacred mysteries for such as dwelt in their neighbourhood. It is not at all likely that with the Cathedral so near at hand, St. Margaret's was founded in that (Saxon) period." Had it been Saxon one would naturally expect to find it mentioned in Domesday. Yet, personally, looking at the fact of the Saxon cemetery opposite and what it revealed during the building at the west-end of Watts' Avenue, the writer—whose humble judgment cannot for a moment be put against that of Canon Livett—finds it hard to definitely accept his conclusion. Unfortunately, we have no sufficient record whatever of the structural material of the old church to lend us any evidence. Here the reader who values such historic matters can only lament that no Kent Archæological Society then existed. The writer here makes a just claim for his past great teacher, Charles Roach Smith, when he notes the wonderful advance made in these historic research matters by the various County Societies throughout England, for in spirit Charles Roach Smith was the founder of the great mass of them. He advocated the advent of a Kent Society some considerable time before it was born, and if the reader turns to Volumes I. and II. of the Archæologia series, he will see how much he did towards its establishment in helping its founder, the late Rev. Lambert B. Larking, to establish it (see pps. 99, 102-3 and 117, Vo. I. of this series). Canon Livett adds, " That the most that can be said is that a pre-Conquest date is not impossible." The monks built a Chapel of Ease on a piece of land called " Half-acre," in the 9th century, " for the use of the inhabitants of the eastern suburbs of the city." " May they not have built another in the name of St. Margaret for a southern suburb on their own land, called Priestfielde? Possibly; but there is no record of it " (Canon Livett). There we leave it.

There are no remains of the (probable) ancient stained glass that formerly stood in the old church. The pulling down occurred at a bad period. Thorpe records three heraldic shields, which then stood in the windows. One was of the arms of the Diocese, the second of the Lee family, and the third of a family yet untraced. There is to the

writer very little doubt that among the number of leading families of St. Margaret's far more such glass existed than those three shields noted to have been lost.

The present east window was put up in remembrance of the late Rev. W. H. Drage, a former Vicar, 1833-69, who died 18th February of that latter year. On the left, facing the spectator, is an angel announcing the birth of Christ to the shepherds, and in the background the angelic choir. The middle light is of the Crucifixion, the Virgin Mary, St. John, and St. Mary Magdalene standing by the Cross. On the right the Angel of the Resurrection, telling the news of Christ's Resurrection to the women who came " very early " to the sepulchre. The tracery lights are filled with angel figures and sacred monograms.

The window in the tower was put in on November 22nd, 1883. It was given by the parishioners and friends " To the memory of Mary Jane Drage, widow of the Rev. W. H. Drage." This window also is of three lights—to the left the figure of St. Cecelia playing on an organ. The centre light, St. Margaret, with her long cross piercing a dragon lying on the ground, with a large book held in the right hand and arm. The third (right) is St. Catherine and her wheel and palm of martyrdom. This latter light was given by a person well remembered by the writer, viz., Robert Baker, of Denmark House, Maidstone Road. He was formerly a grocer, who carried on business in the premises now occupied by Messrs. Camburn, High Street, Strood. His successor was his nephew, Henry Baker. Charles Dickens dealt at this shop. This trade connection continued also with his son Charles. I have often seen the carriage stop there in the time of Charles, junior. This window is inscribed : " In affectionate memory of his late wife, Mary Baker."

Neither of these windows are of artistic excellence, but the east window at the rising of the sun casts its coloured reflections, and at its setting those in the west markedly do the same, the colours of silver, ruby, and blue, giving off very beautiful effects.

Old Brasses.

On the east wall of St. Margaret's Church in the north aisle is an old brass of unusual interest and beauty. These brasses were, generally, of Flemish work. This brass is to the memory of Thomas Cod, Vicar of St. Margaret's, 1448-1465. It is handsomely framed and glazed.

For nearly three centuries this brass lay on the pavement in the centre of the old church, the venerated Vicar being most probably buried beneath it. It became seriously damaged about 1840. It was taken up, and when the head of the figure had been "torn up, an antiquary of the time observed that the reverse was engraved, as well as the front, and upon the rest of the brass being taken up this was found to be characteristic of the whole of it."

Happily, also, mention of it appeared in the *Gentleman's Magazine* of 1840. This magazine was the *vade mecum* where such matters—many now lost—found permanent expression, and history has much reason to be thankful that it was so, County Archæological Societies being then hardly existent. Roach Smith was a contributor to this journal. It records the following:—"The whole affords a half-length representation (16 inches by 11 inches) of a priest vested in a festival cope, the orfrays of which are richly ornamented with arabesque foliaged circles, containing on the right side of the garment the sacred letters 'I.H.S.,' and on the left the letters 'M'cy,' forming together the precatory legend so frequently to be observed on ancient brasses. The cope is fastened at the neck by an ornamental morse or clasp. The sleeves of the alb are visible, as are portions of the surplice, while hollowed parts, representing a tippett of fur or wool, with its dependent bands, appear both at the neck and on the body, showing merely the rough marks of the tool, intended probably to receive some coloured composition. This side of the plate, now in front, was underneath in the pavement, and is so correct and beautiful that it at first appears difficult to conceive why it should have been consigned to

oblivion, and preference given to the engraving on the other; but the reason is probably discovered when we observe that the woollen tippett is here absent. That vestment, it is believed, was peculiar to a Canon, and the Vicar here commemorated was not entitled to wear it. On the other side the amice is decorated with an apparel (which has the appearance of a collar), ornamented with a lozenge-shaped pattern, and the orfrays of the cope are filled with stems and leaves and flowers."

The copper plate beneath bears an inscription of great interest, of which the writer above quoted has made this translation: "Here lies a victim of death, he who was once called the Rev. Thomas Cod, the beloved Vicar of this Church; for he rendered great service to this Church of Christ, and he repaired the belfry when in a bad state (or in the worst times). This T.C. died in the year 1465, in the month of November, on the anniversary Saturninus (November 29th). O, holy Andrew! bring his trophies from his (spiritual) enemy. May eternal life be the reward of his holy works."

"For the handsome and clever framing of this gem of artistry we are," writes Mr. Wheatley, "indebted to the then Vicar, the Rev. W. H. Drage." Indeed, the whole county stands indebted for the happy preservation of such an almost unique treasure.

There is also a small oblong brass, now in the floor near the pulpit, but which formerly lay in a stone on the old chancel floor. The chalice which once surmounted this old brass is gone. It is to the memory of "Syr James Roberts, Prest, which decessyd 23rd September, 1540."

There were a number of other empty stones, from which the brasses had been taken, in the old church. None of these now exist, unless they be covered by new flooring.

In the passage-way leading up to the north transept of the choir in Rochester Cathedral are some exceedingly fine examples. The matrices are very beautifully cut, and give at least an outline of what the artistic treasures of the inset old brasses must have been like in their design. In all

probability they were very much akin to those noble examples in the chancel of Cobham Church.

From the wording of the brass of Thomas Cod one is led to infer that the foundational work of St. Margaret's Church tower may date back much earlier than 1465.

The Old Church.

The accompanying block of the ancient Church of St. Margaret's will help the reader to recognise the type. It was of the old Gothic character, which, purely English in its inception, succeeded the Norman.

The new church, though entirely different in its design, does happily partake of the most graceful features of the classic style. Naturally, we lament the loss of the old one with all its intimate and actual associations through all the long centuries of sacred service. As will be seen, two side chapels stood on its south side, that nearest east being the property of the Lee family, previously mentioned.

The church consisted of nave, side chapels, and chancel. No aisles. The old church appears to have been taken down at two periods.

In 1823 the ancient nave and the westernmost of the two chancels on the south were pulled down to allow of the building of a galleried edifice in the classic style, which was joined on to the remaining chancels, viz., the Rector's and the Lees'.

In 1840 these two latter chancels also suffered the same fate as the other part of the ancient building, "when a further addition was made to the main body of the church," which followed the classic style.

The Rector's chancel—like many others in the Diocese —was the property of the Dean and Chapter, and usually repaired at the Chapter's cost. The "Lee" chancel belonged to that old family—probably built at the close of the 15th century—and, until they became extinct in the parish, was maintained by them. For over a century the parishioners afterwards kept it in repair, until with other

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parts of the old building all had more or less gone to serious decay.

The chief entrance to the church was covered by a porch near the north-west end. Various old prints and sketches show the ancient roadway already mentioned passing along from Love Lane under the west wall. One of these prints may be seen in Eastgate House Museum; another, sketched by the able hands of Mr. William Twopenny, is in the British Museum. This latter shows, as stated by Canon Livett, the following very interesting features, viz. :—

> "A single-light window, lancet-pointed and cinquefoiled, seems to have been inserted in the south wall of the chancel in the 14th century. The representation of the walling of the chancel in both sketches suggests a considerable amount of very regular herring-bone masonry in Roman brick—an uncommon feature in Kentish churches, though the use of materials taken from Roman buildings was common enough in Saxon and even later days."

The above observations open out some speculative thoughts as to the real period of the original Church of St. Margaret's.

Canon Livett believes its origin to be in early Norman times. The above work and the Saxon cemetery suggest thoughts of even an earlier date. The fine old sturdy square-built tower stands up, as Mr. Wheatley aptly observes, "a landmark for miles." It is, outside of the old City, one of the most striking landscape objects from the Bridge, and has always elicited attention. As to the actual date of its erection being as suggested in 1457, the brass of Thomas Cod before noted implies that its origin must have been much earlier. The translation reads that the above Vicar "rendered great service to this Church of Christ, and he repaired the belfry when in a bad state," etc.

From this we may very fairly infer that the tower had in 1465 done past service so long that the belfry, through age, had fallen into decay. Probably the repair was an extensive one. This grand old tower, being again now in serious

need of repair, it may chance to reveal other evidence of its date of erection when these repairs are put in operation.

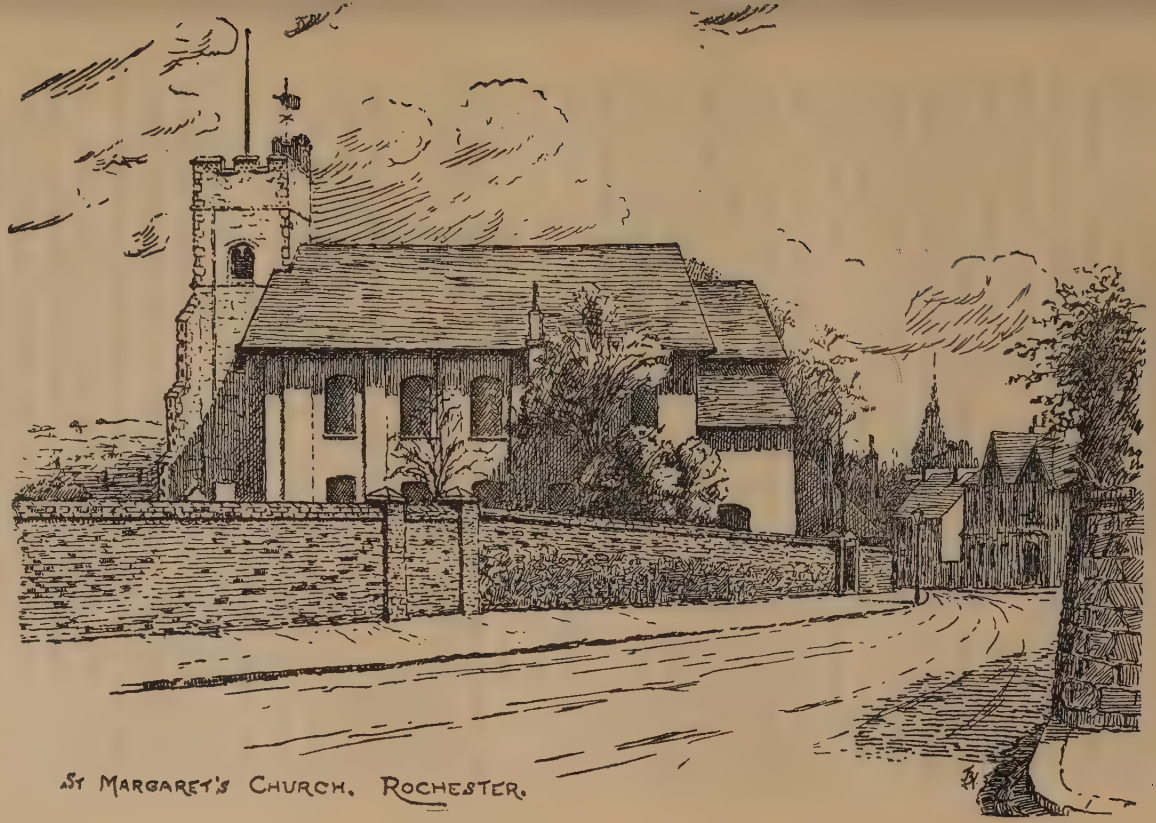
The Castle of Gundulph was not the first defensive building (see paper on Aylesford Church), where Odo is stated to have "had certainly the custody of the Castle and the re-building and enlarging of it afterwards." Indeed, the jagged core of the outer wall adjoining the southern end of the new terrace overlooking the river is of Roman work, showing that it stood as a defensive work in that much earlier period.

Canon Livett states that the Castle of Odo stood on Boley Hill, and its site covered the present old Vicarage and Satis House. By its erection Odo diverted the ancient trackway from the South Gate and made it curve eastwards, and then west, on rejoining the old Love Lane section.

The New Church.

The exterior of the new Church of St. Margaret's can be well understood from Captain Hewitt's very able sketch of it. To the local inhabitant, as already stated, this church is a notable landmark from the Bridge.

Its interior is light, spacious, and airy. Its colour tone helps very much to this feeling. There is nothing but what conduces to an appreciative feeling. It consists of nave, chancel, and north and south aisles. These latter stand divided by a series of graceful pillars, which carry the north and south galleries. There was also, formerly, a gallery at the west end. In this latter stood the organ, and, as was usual under such conditions, the choir sat there also. When this gallery was taken down the organ was removed, and now stands on the south side of the chancel with the choir stalls in front of it. The clock, which once hung in this west gallery front, now finds its home in the cottage of the gardener at St. Margaret's Cemetery. Formerly its mission was to pass notice of fleeting time for the living—minister and congregation. It now serves to denote the hour of sepulture for the dead. The roof is of the saddle-back order; and a very gracefully proportioned one it is, curving over in very beautifully balanced lines.



St Margaret's Church, Rochester.

There was not a settled architect, the late Mr. William Nicholson, a builder, who lived in St. Margaret's, acting gratuitously as clerk of the works, and possibly contributing to this end. Mr. Wheatley is of the opinion that Mr. Sidney Smirke, who later on designed some buildings in Rochester, possibly assisted. He was a younger brother of Sir Robert Smirke, R.A., who designed the Church of St. Nicholas, Strood, and also that of St. John's at Chatham. Mr. Baker, of Rochester, was the builder of Strood St. Nicholas, and Mr. Samuel Baker was the then owner, and presumably then resident there, of the old Tudor House, St. Peter's Place (shortly to be demolished), now known as the " Gables." As such he was the owner of the private chapel at the south side of Strood's old church. He sold this right for an " allotted pew " in the new church and " for 5/- of lawful money of Great Britain."

Sir Robert Smirke designed the British Museum, and the bricks of which that building is composed were made in the old brickfield of Temple Farm, Strood. At any rate, one can honestly state that the composite genius which built St. Margaret's Church made a much more appealing structure than those of Strood and St. John's, Chatham, which Mr. Wheatley truly describes as "those less beautiful buildings."

The west gallery was taken down, the old tower arch opened out, the old high pews pulled out, and the floor re-laid. This was in the latter part of 1871, the Rev. Spencer W. Phillips being then Vicar. The plan was to find seating accommodation for 791 persons. St. Peter's parish had been partitioned off in 1861. It was at this period that the Gothic east window was inserted, an act of architectural vandalism, done, as Mr. Wheatley rightly observed, " with the kindest intentions, but quite out of character with the building." The architect was Mr. Gordon M. Hills, of 12, John Street, Adelphi. That he, living in the period of the Adams brothers, should have done this seems strange. But whims and fancies have occurred in architecture as well as in human garments. We have some of it going on still. Writing in 1922,

Mr. Wheatley remarks that the building "looks shabby to-day . . . . . but its lines are well thought out and its proportions good. If the cement was cream-washed and the wood-work painted the whole building would spring into life and pleasantness." These additions have had their effect.

There were five bells—the old inn known as the Five Bells and the lane bearing the same name no doubt arose from this fact. There was a sixth bell added during the incumbency of Canon Thorndyke. The peal is not perfectly balanced, but the writer never hears them ringing but with pleasure as they sound across the waters of the river. The sixth and seventh date from 1621 and 1624, both founded by Josephus Hatch. Nos. 3 and 5 were from Thomas Mears; they are dated 1790. Nos. 4 and 8 were re-cast by John Warner & Son in 1884. No. 7 has a harsh tone. The tenor, No. 8, was re-cast in 1761. It is a good bell and bears its inscription worthily, viz. :—

"He that rings me well, the tennor note I will truly tell."

The writer loves the bells.

"Hear the mellow wedding bells,
Golden Bells!
What a world of happiness their melody foretells!
Through the balmy air of night,
How they ring out their delight!
From the molten golden notes
And all in tune . . . .
How it swells! How it dwells
On the future! How it tells
Of the rapture that impels
To the swinging and the ringing
Of the bells."

The paten was the gift of Eliza Wood in 1700. The flagon, of same date, was given by William Bockenham. Also a silver-gilt cup purchased 1754.

The Registers date from 1639.

Daniel Francis Warner was Vicar of Hoo St. Werburgh, 1836-71; Curate at St. Margaret's; Headmaster of King's School, Rochester, 1825-42. He lies buried at Hoo. Warner possessed a tremendous voice. Mr. William Manclark, when living at Wickham Farm, said he had no need to go to church. He could hear Warner as he preached in St. Margaret's!

ST. MARGARET'S.—*Continued.*

Benefactors.

"I have not cloister'd up myself in the nice restraints of any precise or particular method, because that flood . . . . which like a torrent broke in upon me swept away whatsoever my busie fancy had built upon the sands of any curious or methodical invention." —*Philpott* (*Preface*).

"Good actions done in secret are the most worthy of honour." —*Pascal.*

THE will of Thomas Codde—whose unique brass is already described—is dated 31st August, 1465. He wished to be buried in the church "if the Lord will," before the image of the Crucified in the nave of the church. He left 20s. to paint the Rood with the figures of St. Mary and St. John Evangelist, and to sustain a wax taper to burn before the Rood. To the lights of the Holy Trinity and All Saints, 5s. To the light of St. Michael the Archangel, 5s. To that of St. Christopher and to the lights of St. John Baptist and St. Katherine, a cow with a white face. He left 20s. for a marble stone to lay over his tomb, which he wished engraved with the year, month, and day of his death. He left his sister, Margaret Codde, 20s. His executors were Master Stanys, Vicar of St. Nicholas, Rochester, and Sir John Pertrech, Warden of the Chantry of Bredgar.

In the St. Margaret's Parish Magazine, September, October, November and December, 1922, will be found a very complete list of the ancient bequests and altar lights, etc., left to the church. It was from the capable research work of the late Mr. Leland L. Duncan, F.S.A., O.B.E., M.V.O.

No lover of Kentish history can see the name of this talented and tireless worker without a glow of grateful appreciation. Greatly gifted, very able, and ever willing to help, all mourn the loss of this graceful scholar and modest English gentleman.

The land now covered by Watts' Almshouses was formerly an old hospital for soldiers and sailors. There is an aged painting of it in Eastgate House Museum.

An Old Rate Book.—1729.

A church rate book of the parish of the above date has its interest, and Mr. Wheatley has made a number of interesting selections from its pages.

It has been the English custom for many generations to celebrate important events by a "dinner." Our parochial forefathers took very kindly to these functions; and generally among the sums entered the dinner costs soared to a noble position. At Strood they "disbusted" —to quote their own description—the parish money on these occasions more joyfully than the ratepayers felt in paying the costs.

1729, 8th May. To ye Visitation Court fees, 6s., which is a modest sum. But to ye Visitation Dinner, £1 10s., and for Dr. Hill's Visitation Dinner only 3s. 6d.

16th May. To Mr. Pooler for qualifying (?) John Morrall, 1s. (In what particular John had to be "qualified" is a bit of a puzzle).

19th. There was paid to "Mr. Spicer's sert. for two stotes, 8d.," and next day to "Jordan's boy," for one of these creatures, 4d. Foxes were more highly valued, because we find "2s. was paid to Mrs. Wareham's sert. for two foxes' heads."

Badgers and foxes apparently stood valued at 1s. each, for this sum was paid whenever the heads of these animals were brought to the overseers.

July 24th. To a lock and key for the church dore, 2s. 6d.; to two hanging locks (padlocks) for ye chest and steple dore, 1s. 4d.

September 2nd. To this Book, paper, pens, and inke, 5s. 2d.

These Visitations meant far more than appears to the casual thought of to-day.

Mr. Wheatley quotes from "Burn's Ecclesiastical Law," that the bishops for the first 600 years of the

Church's life, "In their own person visited all parishes within their respective diocese every year." It was for the good government of the church, the correction of offences, etc., that it was so instituted. Later on these great dioceses were "cantoned into archdeaconries," which apparently endures to-day. The conduct of the clergyman, the churchwardens, the state of repair, cleanliness of a building, carrying out of the services in a proper spirit; all these things were subject to this enquiry.

Thus in the Visitation Rolls, 1293 (p. 160, Vol. 32, *Kent Archæologia*) we have this report on the old lost church of Paddlesworth, near Snodland, where it states that there were these "things lacking in the church of Paddlesworth":—

"A psalter and legendary are lacking. The body of the Lord is kept in a very unseemly pyx. The font has no lock or cover. The chrismatory has no lock. Wherefore the Sir T., Chaplain there, is suspended from celebrating divine service, and the parishioners should be warned to repair the defects before the Feast of St. Michael, under penalty of twenty shillings."

Here is another matter which excels in costs even the dinner:—October 7th. "Paid to Mss. (Masters?) Potticary and Jordan ye balance of ye a/ct, £5 6s. 4d.," and for "Expenses going several times to Ring's Farme, 1s. 6d."

December 15th. "To Mr. Porter for searching for Cocklin's will, 1s.; and on January 11th, 1730, "To 3 loade of gravil and spreading ye same, 14s."

They also paid to "Mr. John Sheafe for searching for Mr. Manley's will, 2s. 8d." Two wills missing implies laxity. Mr. Sheafe's monument is on the south wall of St. Nicholas' Church, Strood.

What reads rather mysterious is the payment of 6d. for "mending ye scercher."

ST. MARGARET'S—*Continued.*

Benefactors and the Benefited.

"Charity begins at hame, but shuld na' end there."
—*Scotch Proverb.*

"It is twice blessed . . .
It blesseth him that gives and him that takes."
—"*Merchant of Venice*" (*Shakespeare*).

Benefactors and their Monuments.

Matthias Wood.

UPON a large slate slab in the central passage of the nave, under a coat of arms carved on a lozenge, is this inscription: "Here lyeth interred ye body of Matthias Wood, who departed this life ye 27th of July, 1694, aged 67 years, and Elizabeth, his wife, who departed this life ye 24th October, 1705, aged 74 years."

This lady gave to St. Margaret's Church a handsome silver-gilt paten, upon which is engraved, within an aureole, the letters I.H.S., with a cross above the H and three nails below, and underneath this inscription: "The gift of Eliz. Wood for ye use of St. Margaret's Church in Rochester, 1700." It is in constant use to-day.

Thomas Manley's Charity.

Beneath the gallery, and rather hidden, on the south wall is an elaborately carved monument of alabaster. It bears cherubs' heads winged, fruit and flowers and rich mantling round coats of arms both top and bottom. It is to the memory of Thomas Manley—to which family reference has been already made. The inscription is in Latin and tells that Thomas Manley was a gentleman of position and refinement and kindness. Also that his wife was the second daughter of Richard Lee, of Delce. The inscription states that he was "a peace preserving man." He lived in times sadly needing such a spirit. By his will dated

10th November, 1687, he left chargeable on his Wadeslade or Waslet farm in Chatham, the sum of ten shillings per annum to be given in bread to poor widows of the parish. It plays its part in St. Margaret's benefactions to-day.

John Baynards.

In a corner in the south gallery wall is a white marble slab, upon which is the following: "Sacred to the memory of John Baynard, Esqre., who departed this life the 9th of July, 1792, aged 88 years. He left to his relations and friends, £20,000, also several estates; to Bethlehem Hospital, £1,000; the Marine Society, £1,000; the Society for the Relief of Poor Debtors, £1,000; the Sunday School of St. Margaret's Parish, £300; and to the poor in it, who do not receive alms, £100. Also Mrs. Elizabeth Maynard, sister of the above; died 4th November, 1797, aged 87 years."

This Baynard bequest comes very helpful for St. Margaret's Sunday Schools to-day.

Francis Head

Was the eldest son of Sir Richard Head, Bart., M.P. for Rochester, 1678-9. From his house—now Lloyds Bank, Nos. 69 and 71, High Street—King James II. escaped to his waiting boat on the Medway, and so to France. Mr. Francis Head was a learned and pious man. He left by his will (1674) the house, garden, barn, stable and outhouses, etc., as a residence for the Bishop of Rochester, as there was no official residence for the Bishop in the City; the old palace having formerly occupied the site of Twopenny's office and its south rear premises.

But no Bishop appears to have used this gift, but lived at Bromley, so it was let again and again, until eventually it was sold by the Ecclesiastical Commissioners to the late Rev. Robert Whiston.

It was, after his death, bought and altered for the Bishop's residence as we see it to-day. A request was added to the will that the Bishop should be invited to

preach " once a year " alternately at the churches of St. Margaret's and St. Nicholas, Rochester.

Sir Richard Head " new built " the Great Hermitage at Higham, that large red brick mansion on the Ridgeway —the " great divide "—of the Thames and Medway valleys. He died in 1768, and lies buried in a vault at the old church of St. Mary's, at Higham. The Sir Richard Head, father of Francis, died 18th September, 1689. He lies buried in the Cathedral; his monument is in the east wall of the south transept (see pp. 86-7, Vol. II. of this series).

A famous member of this family was Sir Edmund Walker Head, Bart., Governor-General of Canada, 1854-6. Until quite recent years there stood at Brompton Farm, Strood, boundary stones inscribed as being the property of the Head family.

ST. MARGARET'S.—*Continued.*

TEXTUS ROFFENSIS.

THE GIFTS OF SAXON KINGS.

"God blesses still the generous thought,
And still the fitting word He speeds,
And truth, at His requiring taught,
He quickens into deeds." —*Whittier.*

"In the 600th year from the Incarnation of our Lord, King Ethelbert founded the Church of St. Andrew the Apostle in Rochester, and gave to it Priestfield and all the land which is from the Medway to the east gate of the City, on the south side, and other lands without the City wall towards the north."

SO reads the history of this land as recorded in the *Textus Roffensis*, and so it stood for about thirteen hundred years, when it was sold for house building purposes. Through its upper portion pass the trams to Borstal, and upon it stands the beautiful and enduring almshouses, bequeathed by the late Mr. Thomas Hellyar Foord. Under its beneficent shelter, sustained in the weaknesses of growing age by its munificent endowments and ministering care and comforts, many good souls will end their days. Was it possible to devise a greater and more enduring good for aged and deserving people, reaching them as it does in the days of their greatest need?

BORSTAL.

The following is a translation from the *Textus*, Chap. 61:—

"In the name of our Lord Jesus Christ: an offering to the same Eternal God ever reigning, our Lord Jesus Christ, I, Coennulf, by the grace of God, King of the Mercians, to the Venerable Bishop of Biornmod, give land of my own right, that is, about three plough lands to the southern side of the city which is called Rochester, so that he may have it and possess it, and I grant it to be conveyed to whomsoever he, living or dying, will wish. Moreover the best known boundaries of these lands are: On the east the highway, on the south Wouldham, on the west the river Medway, on the north Mearateag. If anyone shall attempt to lessen or weaken my gift let him know that he him-

self will have to show cause before the tribunal of the Eternal Judge unless he shall beforehand make worthy amends before God and man: and the aforesaid land will be free from all Royal and Secular Service. The following pastures (?) are in the common woodland:—Otanhyrst, Fraecynghurst, Secorfesshede, Crangabyras, Witherincfalodsto, Heseldean (pastures included in the gift of land). ✠ I, Coenulf, King of the Mercians, confirm this my gift with the sign of the holy cross of Christ. ✠ I, Wilfred, Archbishop, have consented and subscribed. ✠ I, Dineheberht, Bishop, have consented and subscribed. ✠ I, Aethewulf, Bishop, have consented and subscribed. ✠ I, Sigered, King, have consented and subscribed. ✠ I, Ælbthrith, Queen, have consented and subscribed. ✠ I, Heardberht, Duke, have consented and subscribed. ✠ I, Biornmod, Bishop, have consented and subscribed. ✠ I, Bionnorth, Duke, have consented and subscribed. ✠ I, Cynehelm, Duke, have consented and subscribed. ✠ I, Eadberht, Duke, have consented and subscribed. ✠ I, Cyneberht, kinsman of the King, have consented and subscribed. ✠ I, Quoenthryth, daughter of the King, have consented and subscribed. ✠ Eauberht, Duke, have consented and subscribed. ✠ I Aeathelheah, have consented and subscribed.

"This Charter was written moreover in the year of the Incarnation of our Lord 811, in the fourth quarter, these Witnesses consenting and subscribing."

Looked at in all ways, this solemnly executed Charter, dating back for 1,116 years is one of the most impressive documents the writer has copied out.

Mr. Wheatley does well and wisely in stressing its vital and precious importance. This ancient book was exhibited in the British Museum in 1886, where it was thus described.

TEXTUS ROFFENSIS (12th CENTURY).

"The Laws of Kent and of the Anglo-Saxon Kings, together with a chartulary of the lands of the church (i.e., the Cathedral) of Rochester, and lists of early popes, kings, bishops, etc: Latin and Anglo-Saxon. Compiled in the time of Bishop Ernulph, who died in 1125. Vellum: 234 leaves, measuring 9 by 6¼ inches: with 24 lines in a page."

Mr. Black, Assistant Keeper of the Public Records, who is a scholar in these matters, has identified the handwriting as that of Humphrey, the Precentor of Rochester, and contemporary of Bishop Ernulph, at whose instigation and probable cost, the work was undertaken. It is written "in a strong, bold style, characteristic of the 12th century." It has simple initials of red and green throughout, with the exception of the letter "R, which is formed of the standing figure of an angel and a winged dragon, coloured with green, lake, and vermilion."

As Mr. Wheatley again rightly observes, "No writer of history or commentator of laws, civil and ecclesiastical, can neglect to consult this wonderful book. He is to be congratulated and thanked for what he has done to extend its knowledge to his people of St. Margaret's parish. To the writer it is a grateful task to repeat historic association of such intense value. The reader can also be referred to Vols. 23 and 30 of the *Kent Archæologia* (A. A. Arnold, F.S.A.) for further most interesting matter regarding this "invaluable treasure," p. 97, Vol. 23 (ibid) has a fine photo-block of a page of this ancient book.

Changes of ownership in these olden lands are difficult to define as regards the actual period of such change in passing from one owner to another.

The above solemnly recorded gift of the Saxon king Coenulf was in the year 811. Borstal appears to lie within these described boundaries, which, of course, includes Nashenden. When it passed to other hands has not appeared to the writer. By the terms of the king's gift to the "Venerable Bishop Biornmod . . . so that he may have it and possess it, and I grant it to be conveyed to whomsoever he, living or dying, will wish," it is quite clear that the bishop could dispose of it.

The old Mediæval stone bridge at Rochester was given jointly by Sir Robert Knollys and Sir John Cobham. It was the latter who first endowed Rochester bridge and created a Trust Corporation.

But other benefactors afterwards helped. These are recorded in the Bridge Wardens' list and are appended as follows:—

BENEFACTORS.

Sir John de Cobham: Chapell, 2 Mannors, East Tylbury and Grean.

James Peckham: The Manor of Nashenden.

Sir Thomas Longley, Bishop of Durham: The Crown Inn with three other tenements in Rochester, and the land called Walshes (Quarry) in Frindsbury.

Robert Chycele (among other gifts of money), xx$^{li.}$ (£20).
John Langdon, Bishop of Rochester, xx$^{li.}$.
William Sevenoke, xl$^{li.}$.
Richard Whetynton of London, xl$^{li.}$.
(The above is the celebrated Lord Mayor of London.)
The Marshall of England, iii$^{li.}$ vi$^{s.}$ viii$^{d.}$.
The Lady Kateryn Culpeper, xl$^{li.}$.
John Smyth, of Schorne, c$^{s.}$.
John Martin, Justice, xx$^{li.}$.
Nicholas Potyn, the Manor of Langdon.
John Fremynynham, his Manor of Dartford.
William Warnford, his house in London, Cornehille, at the Shafte.
Charles and William Snette, the Manor of Little Delce.
William Sevenoke, among other gifts of money, xl$^{li.}$ iii$^{s.}$ iv$^{d.}$.
William Symys, xviii$^{li.}$ vi$^{s.}$ viii$^{d.}$.
Robert Arnolde, xl$^{li.}$.
Sir Thomas Arundel, Bishop, and William Mayston, xx$^{li.}$ xiii$^{s.}$.
Thomas Knollys, xiii$^{li.}$ v$^{s.}$ viii$^{d.}$.
William Cheyne, Justice, xl$^{li.}$.
The Bishop of Bath, vi$^{li.}$ iii$^{s.}$ iv$^{d.}$.
Andrew Preston, Justice, vi$^{li.}$ iii$^{s.}$ iv$^{d.}$.

Up to consulting the above records the writer held the view that Lord John Cobham's gifts of landed estates to Rochester Bridge were almost (until later purchases, etc.) its entire ancient endowments? To correct that error the writer submits the above list as given in the Bridge-wardens' Book.

The date when James Peckham gave the Manor of Nashenden is not within the writer's knowledge.

ST. MARGARET'S—*Continued.*

The Ancient Chapel of Nashenden.

"O let thy vow, first made to heaven,
First be to heaven perform'd . . .
It is religion that doth make vows kept."
—*King John (Shakespeare).*

NEAR to the present farm buildings and a little behind them on the Wouldham side is thought to have been the site of this old vanished chapel. Mr. A. A. Arnold, F.S.A., writes that its probable date of erection was somewhere about 1102. He states that he well recollects "seeing the remains of the lower parts of the walls which were considered to be the walls of the old chapel of Nashenden. They were found to be . . . not more than three feet under the surface. They showed that the form of the building was that of a rectangular parallelogram. There was no trace of any apse or of any projection; nothing to mark where the entrance was. I think the remains were of flint and mortar only . . . I am sorry to say that I have no written record of the measurements or otherwise, but to the best of my recollection I should say that the walls enclosed a space of about 30 feet by 14 feet. I think it must have been somewhere near 1876 that these remains were brought to light. Mr. Lewis Levy, now of Borden Manor, near Sittingbourne, was then tenant of the farm, and I think it must have been at the instance of Mrs. Levy's cousin, Mr. Philip Mannering Johnston, F.S.A., that the work was undertaken. I remember that we found that there was no strict 'orientation' of the building.

"Nashenden, then called 'Hescendend' and Islingham, then called Æslingham, are, as you no doubt are aware, two of the old Capallea named in the list of churches and chapels in the Diocese of Rochester set out in the *Textus Roffensis.*"

OLD MEMORIALS IN ST. MARGARET'S CHURCH.

When the ancient Church of St. Margaret was taken down a number of its old monuments were preserved and placed upon the new walls. One of these is "a coffin-shaped stone lying at the west end of the nave passage." This memorial is engraved as below:—

"W.D., 1764. W.M., 1778. R.H., 1792."

Following these initials and dates comes this verse:

"The boisterous winds and Neptune's waves
Have toss'd us to and fro,
Yet by God's sacred decree
We harbour here below.
At anchor here we safely lie
With many of our Fleet,
But once again we must set sail,
Our Admiral Christ to meet."

If the reader refers to page 79, Vol. II. of this series, he will find this verse with a variation in the two first lines—as recorded on a black stone in Shorne Church. The two initial lines in this earlier version are certainly more powerful, both in expression and in measure:—

"Tho' blasting winds and Neptune's waves have tost me to and fro,
In spite of boeth, by God's decree, I harbour here below."

This stone at Shorne bears a coat of arms, viz:—"A tower with three turrets and on each a fane, impaling on a fesse a lion passant gardant, between three cross crosslets, pitched; the crest, a tower (as above) between two elephants' tusks." It records the death of Eizad Porten, wife of Captain Robert Porten, of the Manor of Randall (Roundall) in the parish of Shorne; obit. 26th March, 1704, aged 60. The old captain followed her on April 1st, 1711, aged 72.

Mr. Wheatley records that the burial registers unfortunately do not record who these three sailors were. There is a *possibility*—looking at the similarity of the verse, that they may have been friends or relatives of the Shorne family? They were certainly not the sailors of Bristoll Cittee, immortalised by Thackery.

"I have done the State some service, and they know it."
—*Shakespeare.*

High up on the north and south galleries of St. Margaret's Church, are two monuments of distinction,

and we can but rejoice that unlike some extremely interesting examples at St. Nicholas, Strood, they were not lost or left to moulder or covered by tons of debris of the old building (lying as the latter are believed to do) under this collection of old stone and mortar under its floor.

The first one is to the memory of Captain Percy, and is worded as follows:—

"Sacred to the memory of Captain Francis Percy (a descendant of the noble and ancient family of Alnwick Castle in Northumberland), who served 47 years in the Royal Navy. In the year 1700 he was blown up in the *Carlisle*, and was providentially one of the seven that were saved out of 200 men. In 1704 he was dangerously wounded in the engagement between the English and French Fleets in the Mediterranean. In 1707 he was cast away on the rocks of Scilly with Sir Cloudesley Shovel* and miraculously preserved. He was at ye Burning of ye French and Spanish Fleets at Vigo. He was at the taking of Gibraltar, where he boarded and burnt a 28-gun ship. He was likewise at the seige of Copenhagen, Mata Guarda Fort, Barcelona, Ostend, Toulon: in all which actions he acquitted himself with Bravery and Honour. Worn out in the service of his country and long afflicted with gout and stone he now resteth in Peace, the best reward of all his labours. He died February 16th, 174¼, aged 67."

Six years later his widow followed her noble and courageous husband.

The second monument bears the following inscription:—

"To the memory of Captain Charles John Mansfield, Royal Navy, who, during a period of 40 years arduous service established the character of an Honourable and Gallant Officer. In 1792, he was made Commander, and soon afterwards raised to the rank of Post Captain. Whilst commanding the Andromache he was attacked by an Algerian frigate under Spanish colors, which he captured after a long and desperate engagement. For many years be commanded the Minotaur, and had the honour of capturing the El Neptuno, a Spanish 80-gun ship, in the ever-memorable engagement of Trafalgar. Soon after this period, worn down by fatigue, he retired into the bosom of his family, and after a long and afflicting illness calmly resigned his soul into the hands of his Maker on the 23rd day of April, 1813, aged 52 years."

Mr. Wheatley has done a public service in recording these inscriptions which the writer feels a warm glow in copying.

* This monument has a double claim to Rochester's remembrance. Captain Percy lived and fought like his Hotspur forefathers. He sailed and was wrecked with Sir Cloudesley Shovel. The latter was M.P. for Rochester, and gave us the Old Corn Exchange in the High Street, from which hangs "The finest clock in the world," vide Charles Dickens as a boy; and he also gave to our Guildhall that beautiful old ceiling, which is a joy to look upon. The reader will note the year of his death is put 174¼. This was before the alteration of the Calender (see pp. 101, Vol. I., and pp. 102-3, Vol. II., of this series).

In capturing the El Neptuno, Captain Mansfield only had three men killed and 22 wounded. Both monuments are of white marble and are interesting examples of their periods.

Captain Percy's is very ornate and covered with carvings of fruit, skulls, etc.—a rather strange combination. That of Captain Mansfield is simple, with pleasing lines. His crest and coat of arms are displayed in colours below the inscription.

Also in the south gallery is a monument of white marble in the form of a very fine surcophagus. It is to the memory of Colonel Cole, R.M., and bears his coat of arms and motto. The crest has been broken off and lost. Its wording is as follows:—

"Sacred to the memory of Lieut.-Colonel Nathaniel Cole, of the Royal Marines, who faithfully served his country upwards of forty years, during which time he had the honour of sharing in the glorious victories of Groix, 23rd June, 1795; Trafalgar 21st October, 1805; L'Orient, 22nd May, 1812; and in various minor important actions at sea: also the battles of Bladensburgh, Baltimore, and the taking of Washington in America.

"After enduring a long illness with Christian patience he died at Rochester beloved and lamented, on the 12th day of June, 1837, aged 59 years."

In the north gallery is another monument of a very touching character, which will awaken the readers' sympathy although the sad event occurred 176 years ago. It bears the following inscription:—

"In memory of Thomas Morse, gentleman, Lieutenant of His Majesty's ship Culloden, a third-rate man of war, only son of John Morse, gentleman, and Susannah, his wife, of Northrepps, in the County of Norfolk, who was drowned at Sheerness 31st August, 1751, by the boat being overset as he was setting out upon his duty from on board the Culloden for Chatham, aged 29 years. His afflicted mother sets up this monument for the Best of Sons and in remembrance of his early merit."

It is a tastefully designed marble tablet, but the coat of arms is almost obliterated.

The next is also in the north gallery, and is to the memory of a family happily still existing in our neighbourhood at Chatham. It also carries us to a very interesting period of Kentish history. If the reader turns to the article on Burham he will find a fairly lengthy reference to the "Men of Kent and Kentish Men" controversy. Stigand was the Abbot of Canterbury, who

was the leader of our Saxon forefathers in the Swanscombe encounter with William the Conqueror. The reader who has followed these articles has missed much if he has not noticed the variety of ways in which an old family name gets spelt.

I once took a doubting friend to Strood Churchyard to show him two ways of spelling a family name on the same tombstone. Up to his seeing this example he absolutely refused it credence.

So this name, up and down past centuries has been given both as Stigand and Stigant. The coat of arms gives one great means of identity, and another may often be found in old deeds and Parish Registers.

This memorial also—it is typical of its period (see *Tombstones Old and Curious*, W. T. Vincent)—is elaborately carved with cherubs' heads and drapery, the fringes of the latter being gilded. Above is a gryphon's head issuing from a dual crown, both are gilt. The coat of arms is only partly decipherable.

It is worded as below:—

"Near this place lies the body of Paul Stigand. He serv'd ye Crown in Quality of Ma' Carpenter of several ships and Builder's Assistant of his Maj'. yard at Chatham, and his Ma' Builder at Port Mahon, Harwich and Sheerness. In which last He died 15th October, 1717, at 58, universally lamented by His Superiors as an useful officer, by His equals as a worthy neighbour, by ye Poor as a Bountiful Housekeeper, by his own family as a Tender Husband and an Indulgent Father. He married Mary, daughter of Elexa' Hammond, in the County of Kent, gentleman, by whom he had issue one son and two daughters, John, Elizh. and Anne. His afflicted widow raised this monument to His memory. Also the body of Captain John Stigand, his son, who died 5th March, 1719, aged 31 years."

Archdeacon John Law, D.D.

Mr. Wheatley states that there is fixed to the north wall, near the N.E. door "a monument of quite exceptional dignity and beauty of design and workmanship in the classical taste," to the memory of the Venerable Archdeacon John Law, D.D. Dr. Law was a pluralist, a position for which the writer has no love. It was an old evil then nearing its end. It meant injustice to other needy clergy, lack of service to the people, and brought evil upon the Church. But it was long enduring. Dr.

Law had made no National reputation; but he must have been a man greatly beloved and very highly esteemed. Byron tells us " Never to believe a woman or an epitaph." But the spectator looking upon this beautifully carved head feels instinctively that he is looking upon the features of an able, scholarly, refined and good man of true Christian character deservedly worthy of all the encomiums this monument conveys. It is worded as follows:—

" Sacred to the memory of the Venerable John Law, D.D., Archdeacon of Rochester, who, uniting a vigorous understanding and a cultivated mind to kind, courteous, and cheerful demeanour, afforded, during a residence of almost 60 years in this parish, the edifying example of a Christian Minister steadily employed in the sacred duties of his office, eager to extend the blessings of religious instruction to a large and increasing population, prompt and liberal in deeds of private charity, active, zealous and discreet in the support of all pious and useful institutions and never weary in well doing. He died February the 5th, 1827, age 87 years. The inhabitants placed this tablet, thankful to God for so bright an example of Christian excellence and desirous that it should be had in lasting remembrance."

Archdeacon Law lies buried in the Cathedral, where is a Latin memorial to his memory. There is also another tablet in the porch of St. Mary's, Chatham, He was Vicar of Chatham 1784 to 1827, Archdeacon of Rochester 1767 to 1827.

But, my word! The first sentence of this memorial —excellent as its wording and sentiments are—runs to 96 words before we reach a full stop! If one read it out audibly and correctly to emphasis it would leave him scant of breath.

William Brenchley Rye.

There is a brass on the north wall to the above accomplished scholar and historian. He was formerly Keeper of Printed Books in the British Museum.

This brass is to the memory of his father who was a medical practitioner resident on St. Margaret's Banks.

Mr. W. Brenchley Rye wrote, in 1865, *Visits to Rochester and Chatham made by Royal, Noble, and Distinguished Personages, English and Foreign, from 1300 to 1783.*

It is a valuable compilation and contains an interesting map of Rochester dated 1588, and an unrivalled sketch of the old Ladbury Cottage, drawn by Mr. Rye. To the above is due the scarce poem on Rochester Bridge, pp. 44-5, *History of Strood*.

J. Cazeneuve Troy.

There is a monument in the Tower to the descendants of this gentleman, whose connection with the parish is noted elsewhere.

Morden College.

John Morden was a London Merchant, born 1623. He was baptised at St. Bride's, Fleet Street. He married a Suffolk lady named Susan Brand in 1662. He was a member both of the Turkey and East India Companies. By 1669 he was wealthy enough to buy the Wricklemarsh estate at Blackheath. He also bought, possibly about the same date, the land lying south of Troy Town. He was, in 1688, created a baronet, and in 1695 sat as M.P. for Colchester.

He was also greatly helpful to the establishment of Bromley College for the widows of clergy.

There is a story—not authenticated—that three valuable ships of his were reported lost, and that it brought him to poverty. Later, to his joy and financial recovery, these ships came home. It is said that he built and endowed Morden College, Blackheath, because of these changes of fortune. The story may be apocryphal. But he did these benevolent and kindly things, and the revenue of the Morden property in Rochester went to its support.

The building of Morden College was designed by Sir Christopher Wren. In 1702 it was consecrated by one of Rochester's famous bishops, Thomas Spratt.

This Rochester estate has been sold by the College and the connection has now thus ceased.

The Domesday Book.

After the Conquest, 1066, William I. needed money to pay the expenses of his rule. And it was a rule of the most ruthless and exterminating character against any who should rebel.

In 1085, he held what has been described as a " very deep speech with his Witan." This resulted in a body of clerks or Commissioners coming into every Hundred or Wapentake. Everyone's possessions were surveyed, valued and described for the purpose of taxation. The eastern counties were the first to be taken in hand. The change of ownership in the lands of Kent " must indeed have been complete," for " in Kent not one Englishman appears as tenant in chief " (Rev. Wm. Hunt's *Norman Britain*). How about the Swanscombe treaty with the Conqueror? " When a Norman received an estate of any considerable size he divided it into two parts." The whole of the estate was called his *Manor*. The other divided part was his *demesne*. In this latter part stood the hall of the Norman lord. His arable and pasture lands were cultivated by his husbandmen—*Villeins*—who dwelt on the demesne, and were, very probably, the Saxons who formerly may have owned these lands. Round the Manor house dwelt the Bordarii—presumably the more immediate guardians of the lord and his newly acquired property. That was the fate our Saxon forefathers had to face after the Conquest, and if one has seen the cinema spectacle of *Ben Hur* he may realise that no Saxon enjoyed the situation. How Sir Walter Scott, in *Ivanhoe*, managed for Cedric the Saxon to get on as well as he did wanted thoughtful handling.

It was in this latter Manor, " In the Lath of Elesford (Aylesford) that Rannulph de Columbels holds of the Bishop (Odo of Baieux) Essendene (Nashenden)."

These Manorial Court Rolls of Nashenden are, unfortunately, destroyed. By a recent law ancient documents of this character now come under the Kent County Council Authority.

The Manor of Nashenden has for long generations been the property of the Rochester Bridge Wardens' Trust. For which see, *Benefactors to the Bridge*.

ALTAR.

St. Margaret. Thos. Codde, Vicar, 1465.
Our Lady. Thos. Chowyng. Richard Chambre, 1518. Elianor Chambre, 1533.

Holy Trinity. Thos. Codde, Vicar. Roger Rose, 1501.

All Hallows, St. Michael Archangel, and St. Christopher, also St. John Baptist, St. Katherine and Rood. Thos. Codde, Vicar, 1465.

St. Christopher. John Blawer, 1488.

Our Lady of Pity. Henry Machyn, 1517. Elianor Chambre; also to St. Margaret and St. George.

Sepulchre. John Darvall, 1494.

*Finch Tragedy.

The tombstone noted in the following lies situated on the Borstal side of St. Margaret's old churchyard. Near the dedicatory (Willis) plate at the south-east end of the "Back Fields"—on the churchyard side—is the tombstone to the memory of Philip Armes, a former lay clerk of the Cathedral. Opposite the latter, in the third row, stands the Finch memorial. In its upper part is an oval sunk bordered panel, carrying the sculptured figure of a woman standing on the shore wringing her hands in grief. Beyond, in perspective, is a boat with its occupants sinking in the waves. It was, indeed, a very tragic occurrence. Below the inscription to the widow are the following lines:—

"The poor widow knew his honest heart,
Bow'd and followed his celestial part,
To meet their Saviour in the realms above,
The seat of happiness, of peace, and love."

Inscription.

"Beneath this stone lie deposited the remains of Edward Finch, 38 years, and his three sons William 14, John 10, and Richard 7, who were drowned June 21st, 1812, nearly opposite this place, a squall of wind having upset the boat. Left behind him to deplore his loss a disconsolate widow and four children. This stone is erected by his friends as a tribute of respect to the memory of a man of strict integrity, whose willingness to serve mankind will ever be remembered.

True genuine virtues Ned possess'd,
A ready hand, a glowing breast,
A foe to hypocritic feud,
His only creed was doing good."

The accident, I believe, occurred upon a sabbath day, and the purport of the trip was to gather marshland plants for the relief of a neighbour who was lying seriously ill. Hence the verse. Then follows a pathetic story:—

"Also the remains of Ann, wife of above Edward Finch, aged 38 years, who died August 6th, 1812, broken hearted, only surviving 6 weeks after the dreadful catastrophe."

Also in St. Margaret's Churchyard:—"Joanna Desbois, aged 10 years, daughter of M. Desbois, of London, one of the fourteen young persons who, with the boatman, were by a mysterious Providence drowned at Rochester Bridge, 13th September, 1810."

To the Rev. Canon S. W. Wheatley, M.A., the writer is gratefully obliged for much valuable aid. His parishioners also owe him a great debt. The writer records points touching the parochial status of St. Nicholas Church as he finds them: without emphasis. Truth has many facets.

* Edward Finch was great-uncle to Mr. W. Coles Finch.

THE LOST CHURCHES OF ROCHESTER.

THERE was an ancient church "That of St. Mary, placed without the wall in the south-east quarter of the city, on a piece of land called the 'Healve Aker,' which was given by Ethelwolf, King of the West Saxons, with the consent of Ethelstan, King of Kent, to Duke Ealhere" (*Registrum Roffense*, p. 23). Is there any old deed bearing the name of "Half Acre" indicating its position?

Beyond the above, all matters relating to this vanished church are purely that of conjecture.

James Phippen suggests that its original site was probably the spot now covered by St. Margaret's Church? Suppose we hazard another thought and suggest the site now occupied by the little church of St. Bartholomew? No one knows. All that can be stated is that its gift took place A.D. 850. Speculation on such a matter—without tangible evidence—can run riot. There were also two other lost churches noted by Mr. Fielding (p. 234, *Records of Rochester*). These were dedicated, one to St. Thomas, the other to St. Katherine. The latter may have been attached to the old hospital given by Symon Potyn? That of St. Thomas is purely conjectural as to site. Both are, however, mentioned in old wills. But in a city so ancient of days as is the City of Rochester, who can tell—as he walks its streets, over what buried events, places and evidences of past history his feet may tread? "The storied town is but one vast romance of ages that are fled." Under the old Crown Inn, established 1390, were once beautifully groined arched cellars of a very elaborate character. Being the principal Inn, there were

reasons for their existence and use. All are now gone. There is a nice picture of this old inn in Eastgate House. Its gabled front would have done for the Maypole in Dickens' *Barnaby Rudge.*

Under the old George Inn, in the High Street, are other such cellars. Who can state their actual origins? We can speculate, conjecture. But who really knows? The old "White Hart," was also a very large and very ancient inn, as it was first established in 1396. Its first transfer deed, 1401, is still in existence. Where are its cellars to-day? These inns ministered to man's primal needs when travelling. Nor do we know what, nor where stood other historic buildings that have also perished, save where some written records have been left to establish them. On the 27th May, 1732, Hogarth and his friends visited Rochester; they state that they saw a house which bore on its front "four figures in basso relievo, after the antique, representing the seasons."

Who now knows what house this was?

There was also a chapel in the castle. Its remains abide. In the time of Edward I., it was endowed by that monarch with fifty shillings a year.

The ordinary reader may ask, why have a chapel in the castle with the Cathedral and other churches so near? The reply is, because these were times always open to warlike disturbance, when the castle would be besieged and closed for its defensive purposes. There are no names recorded of the chaplains, and there is, to the writer, no other known mention of it. If one stands on the end of Rochester Pier as it faces the old walls above the plate recording the deed of the gallant youth who died trying to save another, he will note the rugged stones at the foot of the old Castle wall, This work was erected by the Romans 1,800 years ago.

Next to the Bridge Wardens' Chambers, on the Esplanade, are the old walls of the Bridge Chapel, built and endowed in 1393 by John Lord Cobham. This chapel was dedicated to All Souls (Allsoven) in honour of the Holy Trinity, and for the health of all faithful

departed. Three chaplains were to be there to say Mass continually " after Sarum use."

Mr. Fielding records a list of these chaplains, beginning in 1393, with David White. Sometimes the number of these chaplains dropped to two, then to one only. The last two were John Cockerell and Thomas Perone or Perne. Another—an earlier Bridge Chapel, of which due note will be made—once stood on the Strood side of the bridge. And, indeed, there were sound reasons for these old bridge chapels, for through injury, apathy and neglect, the bridge had become so ruinous and unsafe that anyone escaping deadly peril in crossing it might in either case enter their gates with thanksgiving, and go into their courts with praise, in devout gratitude that their lives had been mercifully preserved!

Let the reader consider the following (it relates to the old timber bridge):—

" Tis known for truth yet very strange, that a gentleman, being a little merrie with wine, came over Rochester Bridg on horseback in the dark of the evening, there being but a plank laid over betwixt the two arches, with small rails for foot folk only; he not knowing of it, nor his horse making no stop, when he came to his inne, the man bad him welcome, and wondering to see him there, asked him how and in what way he came into the towne. The gentleman replyed , ' Over the Bridg.' ' 'Tis impossible,' said his host, ' for a horse to come over.' The other defended it. Next morning the gentleman and his host went to the Bridg, and he, seeing the height of it from the water, the narrownesse of the planke, and the greatnesse of the water, fell down dead immediately, and could not be recovered."

This is not the only record of its perils—see pp. 26-7, *History of Strood*. So we can judge that both these chapels had many thankful visitors.

The Chaplains of the Bridge Chapel were appointed by the Wardens. It is rumoured that this old chapel may be restored by the Bridge Trust. Anciently there were houses attached to it or near by where the chaplains resided. Each of them, out of the estates of the Bridge, were paid six pounds per year. But the apathy already alluded to causing the Bridge estates to become impoverished, an application was made to King Henry VI., who, in 1421 granted to the chaplains a yearly fee farm rent of one hundred shillings, which the abbey of St.

Austen's in Canterbury used to pay to the Crown. In the writer's early memory this old chapel was a sweet and fruit shop.

As one passes to Rochester on the north side of the bridge, the first opening is St. Clement's Lane, formerly called Horsewash Lane, as down on its hard foreshore, citizens—at low tide—washed the feet of their horses. Here, on the site now covered by the railway viaduct, behind the Gundulph Inn, stood another old church dedicated to St. Clement. The last remnant of its ruins departed with the later railway construction, and nothing now remains to indicate its former existence. Near-by, in the writer's memory, stood an old inn named the " Parr's Head." The old carved bust that once stood above its door is now in the Museum garden, facing the entrance hall. Under its benevolent shadow in years lang syne, the writer has drunk his modest glass of ale.

The old Bridge Chapel, being within the ecclesiastical parish of St. Clement's, care was taken in its foundation that the Bridge Chapel should not infringe upon the parochial privileges or revenues of the Church of St. Clement. For the latter had nothing to spare. There was a churchyard attached to the latter, in which its parishioners were buried. These ancient dead were as dear to their survivors as are ours to-day. No vestige of their memorials exist, and over their dust the railway trains roar loudly and almost unceasingly by. This old chapel died of inanition, in the Reformation days, and its parochial area was then incorporated into that of St. Nicholas, presumably about the 37th year of Henry VIII. (1546).

In February, 1538, the living of St. Clements became vacant by the death or cession of John Harrope, who was its then rector. Apparently its income was less than six pounds, and that fact brought it within the statute for consolidating livings when the consent of the Chief Magistrate had been obtained. Seven different curates served this old church until 1546, the last but one being Ludovic Tomlyn, and the last " Stephen," 1545-6.

Altogether, from 1318, 46 rectors and seven curates served this old church. Many rapid changes appear, and noting its small income and the proximity of the other churches, it could hardly prove to be a very desirable incumbency.

St. Bartholomew's Church.

This fine old Norman structure was connected with the hospital, founded by Bishop Gundulph in 1078. The church was not completed, apparently, until about 1120. It was probably served from the monastery of St. Andrew's, and still remains in the gift of the Cathedral Chapter. It went into a very decayed condition indeed, and was not fit for service for many long years until 1840-46, when Dean Stevens restored it for divine worship. It had been previously somewhat repaired by Dean Pratt during his term, 1706-28. It is the most perfect little Norman church in our neighbourhood. Being anciently served from the Monastery at Rochester, there are no lists of its chaplains, until 1867, when Joseph Greenoak Bailey, afterwards the first Vicar of Upnor, was appointed. He was succeeded by his brother, the Rev. John Bailey, in 1878, who still holds that office. Its communion set and other accessories of service were provided in 1878.

The Dissolution brought heavy trial, both upon the hospital and this little church. The serious decay of the latter probably arose from this cause. Nothing but its poverty in all probability saved St. Bartholomew's Hospital from being suppressed at the Reformation and its property taken.

When the Dockyard was established, Chatham began to grow in its population, and the lands belonging to this hospital on the river frontage and the High Street began to grow into value, and the coveteous eyes of Court favourites were cast upon these possessions, and in 1579 an action was entered by these harpies under the specious cover or plea of its having been kept as "concealed lands," and used for "superstitious purposes," etc. These pretences were untrue, and Bishop Yonge, aided

by good honest evidence, happily defeated this detestable and despicable attempt.

The population of Chatham in 1377 was about 320; Rochester just under 900; Maidstone about 1,266.

Henry VIII. did not stop at much in plundering these old foundations. But the greedy host who aided and shared in this orgie of theft surprised even Henry by their insatiable greed:—"Before four years had passed, Henry found himself (he was prodigally extravagant) as poor as if he had never confiscated a single convent. . . 'By our Lady'! he exclaimed, 'the cormorants, when they have got the garbage, will devour the dishes.'"

"Cromwell reminded the King that there was yet much more to come. 'Tut, man,' said the King, 'my whole realm would not stanch their maws'" (p. 170, Cobbett's *History of the Protestant Reformation*, Vol. I.).

The most ancient part of the church is its east-end, the most complete remains of the original structure. "It is a small circus, with stone walls nearly three feet thick, having three narrow windows, and is roofed with stone; from hence the chancel extends to the west sixteen feet, and from north to south twenty-seven feet. This latter part is also ancient, but not so old as the former. "In the south side is an arch which formerly contained the receptacle for holy water." This stone basin, or "stoup," is fixed in the north wall (pp. 341-6, *History of Rochester*, 1817). Such was the condition of St. Bartholomew's Church when the above account was written.

Altar Bequests.

St. Katherine's Chapel; St. Bartholemew's; St. Thomas' Chapel. Thomas Shemyng, 1523.

St. Clement's. "To be buried in the North Side of Saynt Clement's Church, at Rochester, beside my furste wyff." John Ryvett, 1526.

Our Lady. Matilda Style, 1484. Jn. Robys, 1505. Thos. Harlow, 1518. "I will therbe ii. tapers of a

pounde a piece found for ever of the rent of my house, whiche standith betwixte the Anngle and the Cheker on be fore our Lady in the quyre of Saynt Clement's, and a other before our Lady in the North Side of the churche whereas I shall lye." John Ryvett, 1526.

Jesus Christ. Matilda Styles, 1484. St. Sythe, and to St. Anthony.

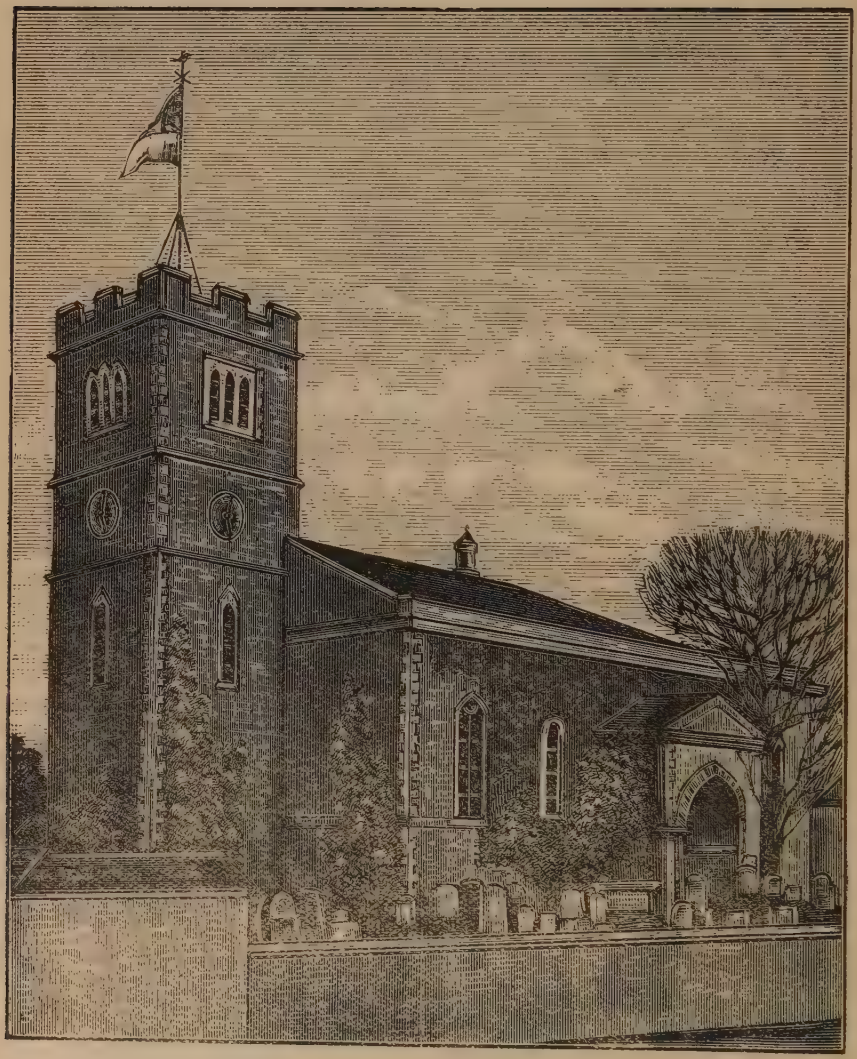
St. John. Wm. Crype, 1457.

Holy Trinity. John Langle, 1491. Also to St. Clement and Rood and the Trendye.

Holy Trinity. Thos. Dalton, 1458. Sir Henry Tynney, 1526 (he wished to be buried at St. Clement's).

Our Lady; Holy Trinity. To the chapell of the breg £6 13s. 4d. to make a trinite and the tabernacle to or lady. Sir Henry Tynney, 1526.

Chantry Certificate. P.R.O. Kent, No. 28, Section 201, state that the priests were to celebrate " for the health of the soule of the founder and in honor of the Trynityte, or Ladie and of all Saynts for ever." John Northcot, 1492.



St. Nicholas Church, Strood.

STROOD.

A Preliminary Personal Note.

THE *History of Strood* was published September 1899. It is now out of print, and become scarce, and its value grows. The writer spent four-and-a-half years—aided by capable helpers, named in its pages—in gathering its historical material together. Most of these valued friends have now passed to that bourne from which no traveller returns. The writer also has now drawn that much the nearer to the like end.

When the author had assembled his massed MSS., the great task—it so appeared to him—was to arrange his matter into its varied sequent and connected form. Gradually it was evolved as it stands in its pages. Presumably, fate was kind to his " prentice hand," as the book, for a local history, has been widely accepted. Since it was issued—and during the intervening years—many changes have taken place, and much additional material of historical value has been acquired. Much of this latter appears here and will add its addenda interest to the original book, and, to use a hackneyed phrase, bring it " up-to-date."

In this series of " Rambles," historic unity of places and families was my settled plan. It has, as far as one can do, been sedulously followed. Two great difficulties present themselves in the scope of the present volume: Rochester Cathedral and Strood parish. Adequately dealt with, each would occupy more than the whole book. To leave out either would destroy the unity of plan, and leave an unforgiveable vacancy in the field of survey. The Cathedral Chapter will be the introductory paper. The *History of Strood* consists of 435 pp., with 95 illustrations. The " Rambles " volumes average a little

over 200 pages each. Unitedly the three volumes now issued contain 634 pages. But they cover the short histories of twenty-two parishes.

At pages 302-3 of the *History of Strood* are two portrait blocks of the then trustees and the parish officials as they were in 1899. They number twenty-nine in all To-day only six remain alive.

Another word: For all the ages past, Strood has stood on the arterial highway of our national life. Few important events happened that could leave it untouched. It has paid, many times, its tribute in blood and tears to this fact, as a few notes to follow will demonstrate in their respective places. Up this High Street of Strood marched the Emperor Hadrian at the head of his troops, in the Roman days. Cardinal Wolsey rode down it with all the pomp of the upstart temperament; kings, princes, material, and troops of war—including those for Waterloo, passed through it—and thus has it been visited during the long ages of the past.

But there is also another distinction attaching to Strood which deserves recognition. Many years gone by, the editor of the *Kentish Note Book* wrote to me to supply —if I could—an answer to the following query: " What is the explanation of the Kentish expression ' Gone down (or away) to the Shires ' "? I had heard it used many times as thus: Two women meet who, perhaps, had not seen each other for a long time. Enquiries as to old acquaintances take place. " How is Mrs. ——? " Reply: " Haven't seen or heard of her for years, since they went away." " Where did they go? " " I don't know; somewhere down in the Shires."

This latter reply is generally uttered as if it implied that the straying sheep had gone to perdition! I happened to meet the late Mr. Rei Fry (see p. 302, *History of Strood*). I asked Mr. Fry if he could offer any explanation on the above matter. He replied, " My wife and I were away on holiday. At our hotel we met some people we greatly liked, and, of course, others we did not. There was one man whose company I greatly

appreciated. So I asked him where he hailed from. He said he came from Sheffield, where he was a master cutler. Very naturally the Sheffield gentleman asked Mr. Fry, " And where do you come from? " Mr. Fry's answer was magnificent. He replied: " I come from the best county in England, and from the best little town in that best county: Strood, in Kent."

" Ah! " replied the Sheffield gentleman, " and I have the felicity of meeting the best man, of the best town, of the best county in England! "

With a becoming modesty rather characteristic of our little town, Mr. Fry assured the Sheffield gentleman that this was so.

With a like restraint, it is our present task to justify his assertions.

" I have endeavoured to pluck off the veil that they may for the future stand as an alphabet to point out those that are yet in being, that are totally extinguished, or that lie entomb'd in other names and extraction. . . . Almost every Turfe of this Island has been bespatter'd and bedew'd with blood." —*Philpott.*

" Time may change, and the skies grow strange,
With signs of treason, and fraud and fear . . .
Sloth and greed on thy strength may feed
As cankers waxing from year to year . . ."
(Yet) . . . . . .
" England, none that is born thy son,
And lives by grace of thy glory, free,
Lives and yearns not at heart and burns
With hope to serve as he worships thee."
—*Swinburne.*

Strood is situated on the west bank of the River Medway. For this geographical reason those who accept the west bank as the boundary side of our county's valourous and " unconquered " stand against Norman William, will doubtless rejoice; for fate gave them birth in the very first western outpost parish on the side of the Patriots! On the other hand and no historical subject is more hotly contested—those who claim the east side of the Medway may likewise, for this distinction and with equal claim, clap their hands together for the joy of being born in our ancient city. Indeed the subject is—as stated by the late Sir W. W. Skeat, a " Very pretty quarrel." Heaven forbid we should attempt to spoil it!

Strood stands—as every ratepayer painfully recognises when the demand notes for his local rates reach him—" within the city limits." Apart from the latter burden, however, he stands, like mercy, doubly blessed; for he can lay his claim to be a " Man of Kent " on both sides of this debatable land! Also he takes his share in all the great inheritance of Rochester's past history. During the war, at night, like the pestilence, we walked in darkness, attended by unseen perils. Yet to the writer it was never so dark but that, in his mind's eye, the old grey walls of the ancient city were ever visible, and thoughts of its storied past never absent. So once more the old city adds by the war's past experiences another page to its long and wonderful history.

If the reader be blessed with the gift of imagination, and will mentally stand on the Sun Pier at Chatham, he will see before him, on the opposite shore, an expanse of dreary marsh land. On its forward jutting point, it may be added, stood the old gallows, upon which were hanged those convicted of crimes on the river. Let us change the outlook—going back to those remote days when, as we learn in the Book of Job, " The morning stars sang together "—and stand on the elevated land, now the west terrace of the Rochester Castle Gardens, and look across at the Strood foreshore. All those low-lying lands, up to North Street, stretching from the Temple Manor marshes to Strood Canal, was partly a kind of lagoon, covered at every high tide, and laced with creeks and pools—a morass of marsh. It was thus when the Roman legions first beheld it, over eighteen hundred years ago. If the reader looks at the tallest house in the High Street of Strood, its height will not compass the depth of the sea of marsh mud upon which it stands! Over the whole of this low-lying area this marsh mud is 42ft. deep! When the railway embankment, which makes the southern boundary of Strood Fair Field, was built, the workmen deposited the chalk and other soil (cut at the Cuxton—Sole Street excavation work) along the fair field as we see it to-day—except for its vegetation. Strood people

buzzed with a great excitement one morning during these operations. Well they might. They rubbed their eyes in real amazement! For when they looked out the whole piled-up mass of this embankment—from North Street to Station Road—was entirely gone! During the night it had all sunk down into the bowels of the earth as completely lost to sight as were Dathan and Abiram in the days of old! It remains there still. On the top lay a black stream of oozy, watery mud. The whole work had to be all done over again. Such therefore was the engineering difficulty which confronted the Romans. They were an indomitable race; and "blasted the rock and shovelled the mud." They piled this marsh soil with timber down to the chalk rock; built the first bridge to cross the Medway, and, on the piling over the marsh, made the solid highway, whereby, in safety, since the dawn of time, men first walked over this age-accumulated mass of mud. Such was Strood's origin as part of the Roman Watling Street. It is a curious geological feature that, where the bridge crosses the bed of the river, the scour of the tides has preserved and left it all of chalk rock. But directly the Canal Road level is reached down goes the mud into this forty-two feet Slough of Despond.

From these geological facts and the Roman work to amend them, which is our age-long inheritance to-day, the name of Strood was evolved. The Romans named it "De Stratis," i.e., the "Made," the "Paved" way. When the *History of Strood* was published in 1899, the old *Pall Mall Gazette* gave it a long and friendly review. But the reviewer rebelled against my name derivation. I had relied upon the reasoning given me in past years by Mr. Roach Smith. Many of his letters were addressed to me as "Strood Sous or Sub Mere." Mr. George Payne held the same view. Seven years after the death of Roach Smith, the Roman piling and the portion of Roman paving now in the garden at Eastgate House—which lay on top of the ancient piling—were revealed. The *Pall Mall* reviewer referred me to Lambarde's theory

that the name arose from the old habitations being "strewed—scattered."

Later, my late valued friend, Mr. Alfred Rhodes, in the British Museum, came upon the following:—

"Mandate dated 13th February, 1226, from the Pope to the Bishop of Rochester, and the Priors of St. Andrews and St. Mary De Stratis (Strood), touching the Convent of Bromholm." (*Calendar of Papal Letters,* I., 108, p. I., after third par.)

This document proves the name to have stood for 350 years before Lambarde wrote. Therefore the name derivation, from henceforth, ceases to be a matter of conjecture. The above evidence confirms it.

Strood, in its past, endured many days of great tribulation. By the Danish invasions, after the departure of the Romans, by the wars of the Barons against Henry III. (1264), for the forces of De Montfort occupied Strood when besieging Rochester, and took great toll of its inhabitants' possessions. Again, when Simon de Montfort was killed at the battle of Evesham on 4th August, 1265, and "the King came into his own again," unhappy Strood was once more beaten with many stripes. Because "De Montfort had dwelt in Strood" during his operations against Rochester our forefathers were heavily fined by the King. It meant paying—in modern values—about £2,000. A very serious infliction upon a poor and sparse population, the whole parish then numbering only about 300 souls, men, women and children. De Montfort was a Strood landowner, as he owned the two Manors of Boncakes, or Newerke, and also that of Goddington. After his death at Evesham, these lands were given to Edmond Plantagenet, who, in 1267, was created Earl of Lancaster. His descendant, Blanche, married in 1359, Prince John of Gaunt, "Time honour'd Lancaster," who, on his death-bed, gave us, through the genius of Shakespeare, the noblest expression of pure patriotism ever uttered by the human tongue. This Lady Blanche was the mother of Henry IV. Since his reign all possessions of the Duchy of Lancaster have been vested in the Crown.

In the time of Charles II., Strood was officially returned as comprising three boroughs, viz. :—Temple Borough, Little Borough and Duchy Borough. In 1663 Strood possessed 192 houses, with an estimated population of 969 souls—treble its number in 1377.

Up to 1193, Strood was a hamlet within the mother parish of Frindsbury—as is Upnor to-day.

It was in this same year that Bishop Gilbert De Glanville founded the old Hospital of Newark. This ancient building occupied the area of land known to-day as Newark Yard, etc., and its lands stretched away up, and in parts beyond the Frindsbury boundary, and included the north side of the High Street up to Gun Lane, and down to the river. This old hospital was erected by Glanville for the good of his soul and of his predecessors and successors, and benefactors; for the Christian reformation in the Holy Land, and for the redemption of King Richard I. The Master and Brethren were to " receive and cherish therein the poor, weak, infirm, and impotent neighbouring inhabitants and travellers, who were to be suitably provided with beds, victuals and drink until their departure from thence, when others of the like sort were to be sustained there—for EVER." ! ! Like all such institutions, this old hospital was " dissolved " by Henry VIII. at the " glorious (?) Reformation," and its possessions grabbed by the King and his hungry crew. Cromwell's agent, Master John Johnson, writes thus to Cromwell concerning our old hospital :—

" At my coming to Kent, I delivered your letter to the Master of Nyewerke, near Rochester, being admitted by your Mastership Receiver General of the Bishop of Rochester's lands, to the King's use. As you commanded, I told him to prepare as much money as he could, and he caused divers of the tenants to have their rents ready. The Master, according to your letters, was content that I should have the parsonage of Hawling : and the Prior of Christchurch, at your request, is very good to me." (*State Papers Domestic,* Henry VIII., Vol. VII., Appendix No. 27.)

As the reader will note, Master Johnson failed not to get his pickings, the " goodness " of the Prior of Christchurch is to be measured that way.

Many years back the old Fountain Inn—then a timber-built house—was accidentally burnt down, a poor fellow named Alfred Castle, being unfortunately burnt to death. The timber front fell out into the High Street with a crash. The site is now covered by the present inn, and also by the premises next to it on the east.

The ancient hospital of Newark had its burial ground in this marsh soil. On digging out the present cellars under the old Fountain Inn, I personally saw six skeletons unearthed, all lying side by side. There is not much reverence in youth. Many skeletons—during past building and drainage and other operations, have been revealed in this area. When the line to Maidstone was first built, open arches were erected next the Station Road. During the present repair work there these arches may now be seen at the High Street end. One was occupied by a rag and bone merchant of the Mr. Crook type, of *Bleak House*. The boys gathered up quantities of these heaved-up bones of our ancient dead as they were thrown up, and sold them as merchandise to the Mr. Crook of these old arches. "To what base uses may we come?" These arches are now filled in.

Among the most ancient needs of man come bread and water. Mills to grind corn—the motive power being wind or water—were among the earliest inventions of civilised man. Two of these windmills crowned the top of Broom Hill. One was burnt down in 1873. It belonged to Mr. Alfred Field, the predecessor of Messrs. Wenborn in the High Street. The fire was supposed to have arisen from the mill being too rapidly raced round by a strong wind. "The sight of the flaming swifts as the fire reached them was grand and presented an appearance of a veritable fiery cross," writes Mr. A. B. Horsnaill. This fire occurred on a fine Sunday evening—I remember it—it could be seen for miles around. Mr. Horsnaill had an author's proof of an article, which described this fire. It states, "that water being scarce, the fire was extinguished by the judicious use of ten barrels of beer." As Mr. Horsnaill was present, he

assures his readers that this was not the fact, and hints that had the beer been present, the Fire Brigade might have made a less sacrificial use of that commodity.

An ancient water mill stood in mediæval days on the river's bank, near Temple Manor. Another on Canal Road on the spot now occupied by Messrs. Drake's saw mill, the building nearest the High Street. These latter were driven by stored water running into the mill ponds and the creeks beyond by the high tide. At its ebb, the gates were closed and the released water turned upon the floats of the mill wheel, which thus provided its motive power. The latter belonged anciently to the Head family, then to the Hulkes, and finally to Messrs. Horsnaill. Steam ultimately displaced these old mills.

This tide mill was built entirely of timber and is shown in *Hogarth's Tour in Kent*, 1732—and also in the later revised edition. The water wheel stood exactly over the drain now passing under the middle of the most southern building now occupied by Messrs. F. Drake and Co., timber merchants. From this wheel the water ran down a timber shute into the river (see p. 201, *History of Strood*). Mr. A. Bevans Horsnaill, in the *Chatham News*, April 3rd, 1909, gives a very interesting account of this old mill. "It stood on piles, the land side adjoining a plank bridge which spanned the stream from the ponds. The wheel could be seen by lifting a trap door in the mill floor." There were four ponds. They ran from the arch in the Canal Road almost up to St. Mary's Church. The Oil Mills now cover the site of one of those ponds. The old wall of this arch is still in situ as one turns to the river steps there. "At the back left hand corner of what has since been known as Doggett Square, stood the Watermill public house, kept by Mr. Roffway. On both sides of the house were open-fronted buildings, with seats and tables, and here on fine evenings old Strood fishermen and others enjoyed their long clay pipes and mugs of beer. Host Roffway was succeeded by Host Doggett." Hence the name of Doggett Square. This house was burnt down, and the new one stands as

we see it to-day, nearer the road. Mr. Horsnaill personally built a boat to row about on these mill ponds. It was punt-shaped and could be sailed or rowed. Mr. Horsnaill added what was then a new feature, viz., a stern wheel which was worked by a treadle.

Mr. Roffway was a jovial man, well liked by the Strood people. One side of his face was entirely red—a birthmark which never left him.

Strood Fair was granted by King John in the year 1206. Therefore it stands at the age of 722 years.

In mediæval times commerce exchanges as we know them to-day, had no existence. Travel was slow, costly and perilous. Towns and villages were then what would now be noted as "self-contained." That is they made, grew, and produced all the absolute needs of daily life as then known. At fairs—and only at such times—were other goods to be obtained, or their own productions to be sold.

Mr. Horsnaill writes:—"The fair was the annual glory of Strood." Some little of that aureole yet remains. The crowd gathers, the ginger bread stalls, extra fat and ultra lean souls are exhibited, and their rarities announced. Driven by machinery roundabouts, swings and other newer inventions appear: the barrel organs moved by the same motive powers, emit their babel of music to which megaphone horns yell out the attractions to be seen in the various shows. In 1574, our two Strood Churchwardens, William Bartholomew and William Flood "attended the Fair of St. Dunstan at Rochester (doubtless held on the Common)," and then and there disposed of "the cross and other gere" (these were troubled times), which had hitherto done duty in the old church of Strood. For these discarded emblems they brought home to Strood the sum of vi^{s}.. But the fame of the old masquerade balls and dances, formerly held at Strood Fair, had been noised abroad from one generation to another, and people of position and wealth drove in to attend them from all the surrounding country. Carriages in a long line stretched away from Strood

Church down to the fair ground and on to the foot of the bridge. Its stalls—gingerbread and others—fringed into the High Street from Newark Yard away back to St. Mary's Church. The railway, Newark Street and other buildings were not then in existence. Only what remained of the old Newark Hospital buildings and a few other sheds, etc. Tradesmen in Strood, numbers of them, kept their shops open all day and all night during those three days. "Early Closing" was a dream then.

In the writer's boyhood—at Bath—we opened shop, one Saturday in the year, at four o'clock in the morning, and retired to rest at three o'clock on Sunday, a.m., 23 hours not bad for a boy of 13 or 14 years. It certainly lay far outside the eight hours' vigil of to-day?

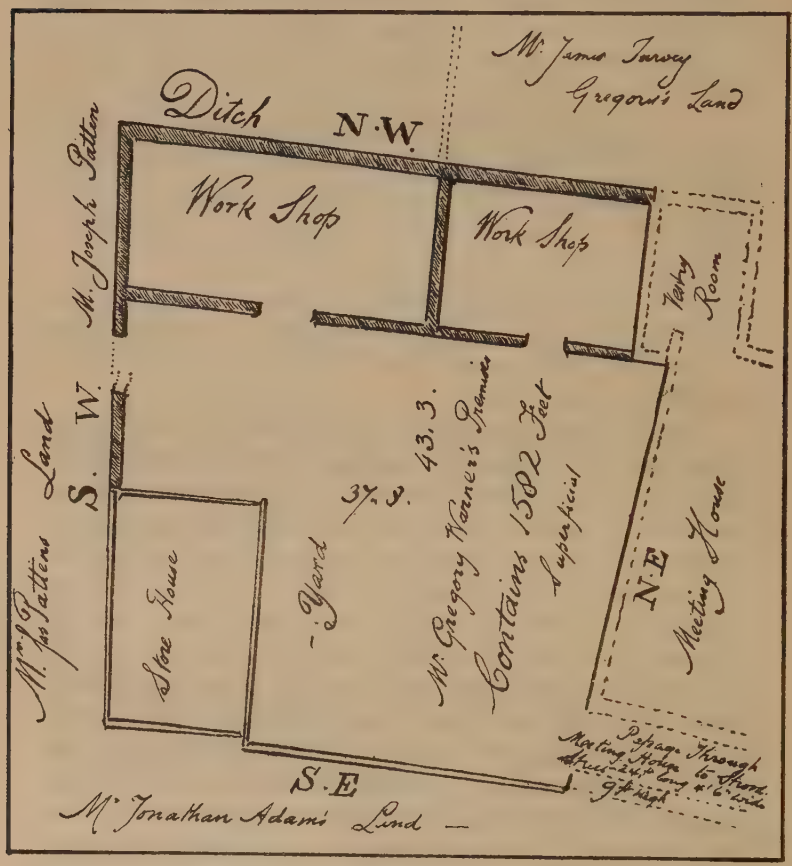
For a number of years the fair was held in the meadow at the back of the High Street (south), where the Strood Bowls and Tennis Club lately held their ground.

One of the witnesses to an old deed relating to the north end of Strood Churchyard—then called "the Sandpits," was Walter Makefair. Canon Scott Robertson held the opinion that Walter obtained his surname by his ancestors acting as the apportioner of the fair ground to the various stallholders. There were two near approaches to the old fair ground—which ran east, no railways then existing—down near to the mill ponds. One was by a bridge belonging to the Water Mill public house. Mr. Roffway drew a good revenue from this by charging a penny per person. Another was through the narrow passage still in existence about opposite to Zoar Chapel. Here stood a footbridge over a creek, which ran by, at which a reduced charge of one half-penny was made. At this period wild beast shows—Wombwell, Bostock, etc., attended this fair. Also the usual circus.

There were a number of old cottages at the rear of the east end of the High Street on the south side. Some in Taylor's Lane and others behind Zoar Chapel, then known down to my own memory, as "Meeting House

Alley." These properties were bought by the late Mr. Joseph Collis at various times to meet the need of his expanding business. This land is now largely covered by the extended works of Messrs. Aveling and Porter.

Messrs. Collis, Ltd., have kindly allowed me to go over various old deeds relating to these varied properties.



Many old names are recorded there as will be noted by what follows. Attached is a plan copied from one of these old documents.

These deeds—many being leases, and, on them, as above noted appear the names of Gregory Warner (father

and son probably of the same name succeeding each other), Patten, Adams, Cooper, Petman and others. The latter, John Petman, is described as an "Ironmonger, of Rochester," who, owning land "late in the occupation of Thomas Spencer abutting on the south-east to the Meeting House and Vestry (Zoar Chapel) lately erected to be used by a society or congregation called Calvinist Methodists, frequenting the same," to which body he lets it at a peppercorn rent. This deed is signed by "James Aubrey, of the Middle Temple," and by "James Cooper, his clerk."

We have, also, the name of "William I. I'Anson, of Chatham, gentleman," who, apparently, was a solicitor, frequently attached to a number of these documents, viz. :—

August 23rd, 1792. Lease for one year by Wm. I I'Anson to John Petman. This deed is attested by William Leith and D. Merony. The latter has his signature supported by a flowing stream of billowy flourishes, cleverly done.

August 24th, 1792. Release of mortgage, also signed by William I. I'Anson, Gregory Warner, John Petman and witnessed by those noted in above lease, to which is added the signature of William Archer, bricklayer, Gillingham.

A conveyance, dated 12th-13th May, 1783, by Thomas Oxlad, shipwright, to Gregory Warner, is signed by William Twopenny, E. S. Oxland, C. S. Twopenny, Abraham Breames and his wife, Susan. (See St. Margaret's paper).

August 2nd, 1792. We have a re-conveyance of mortgage of £300, signed thus: Robert Macreth, George Clarkson, Richard Hickman, Rt. Bristow, Attorney, Rochester, Edward Wright, his clerk.

Conveyance, 17th-18th June, 1813, by Mr. William Horsnaill and his trustee to Thomas John Hill, of "2 Messuages or Tenements in Fancy Court, Strood."

This is signed by William Horsnaill and John Prall, junr.

Another concerning "a tripartite assignment" between Reginald Hoad, of Strood, Miller, son-in-law of Thomas Bigg, late of Strood, Cordwainer, deceased, and Elizabeth Bigg, spinster, who together with Henry Dixon, of Rochester, were "co-heirs in Gavelkind of John Dixon."

A number of these names may be noted in the *History of Strood*.

STROOD CHURCH.

THE Parish Church of Strood is dedicated to St. Nicholas, and its Saint's day is the 6th December. It is doubtful if any Saint in the whole calendar bears so wide and high a veneration, particularly at Bari, in Italy, where, in the magnificent church of that name, his body lies. There are 372 churches in England named in his honour, and the Saint's patronage covers so very wide a field that these have probably grown more and more in number as new churches are erected. He was the special patron of sailors and fishermen, which will account for his being chosen for Strood. In the "English Festyval" of 1511, we read of him "that he kepeeth the name of 'the child,' for he chose to kepe vertues, meknes, and simplenes; he fasted Wednesday and Friday: 'these dayes he would souke but ones of the day, and therewyth held him pleased.'" And the *Golden Legend* states: "He wolde not take the brest, ne the pappe, but ones on Wednesday and ones on Fridaye."

He died in 342 as Archbishop of Myra, having suffered under Diocletian, and in the 11th century his bones were brought to Bari—thirty afflicted persons, we learn, being cured of divers afflictions while his body was being brought into that city. His fame went wide:—

"An Asiatic gentleman, on sending his two sons to Athens to be educated, ordered them to call on the bishop for his benediction; but they, getting to Myra late in the day, thought proper to defer their visit till the morrow, and took up their lodgings at an inn, where the landlord, to secure their baggage and effects to himself, murdered them in their sleep and then cut them into pieces, salting them, and putting them into a pickling tub, with some pork which was there already, meaning to sell the whole as such. The bishop, however, having had a vision of this impious transaction, immediately resorted to the inn, and calling the host to him, reproached him for his horrid villany. The man, perceiving that he was discovered, confessed his crime, and entreated the bishop to intercede on his behalf to the Almighty for his pardon; who, being moved with compassion at his contrite behaviour, confession and thorough repentance,

besought Almighty God not only to pardon the murderer, but also for the glory of His name, to restore life to the two poor innocents, who had been so inhumanly put to death. The Saint had hardly finished his prayer, when the mangled and detached pieces of the two youths were by divine power re-united, and, perceiving themselves alive, threw themselves at the feet of the holy man to kiss and embrace them. But the bishop, not suffering their humiliation, raised them up, exhorting them to return thanks to God alone for this mark of His mercy, and gave them good advice for the future conduct of their lives . . . sending them with great joy to prosecute their study at Athens."

St. Nicholas is generally shown wearing mitre and robes and carrying his cross. At his feet are the naked children standing up in a tub. He is so depicted, p. 662, *Chambers' Book of Days*, Vol. II.

In choosing such a Saint the reader can but admit that Strood was wise in its generation. There are hosts of other claims and stories for the piety and goodness of this Saint for which we cannot find space.

In the year 764, Offa, King of the Mercians, and Sigred, King of Kent, granted to Eardulph, Bishop of Rochester, considerable land in Eslingham (Frindsbury). As before noted, Strood, up to 1193, was within this mother parish of Frindsbury. There was a church at Strood, anterior to 1193, as Strood paid, as a chapel, vi$^{d.}$ Chrism fee to Rochester, at Domesday and in the 12th century, when Paulinas the Sacrist of Rochester re-built " Frindsbury church of stone," he, at the same time " repaired " or " did up, the Chapel of Strode." The *Textus* makes no mention of a new church at Strood, which, had there been a new one, would have been mentioned, and also its dedication. It is extremely probable that a Saxon church or chapel formerly existed.

After the establishment of Newark Hospital, the master of it was also, by virtue of his office, the Vicar of Strood. Those conditions held down to the Dissolution as is noted in the preceding papers. A list of these Vicars can be seen in the belfry. The churchyard, when allotted in 1193, was much smaller than now. Additions were made as time created the need. The last addition was in 1854, when " The Vicar, two churchwardens, and Mr. Samuel West were appointed (3rd August) to wait upon

the Home Secretary, orders having arrived from that department to close the churchyard." They succeeded in prolonging its life by giving up the north valley portion—up to then the house and garden of the Parish Poor House—until the creation of the present very beautifully situated cemetery. The latter site was very largely chosen owing to the insistent earnestness of the late Mr. John West, who lies buried in the second row of its first used path facing Temple Manor. When the Trustees pulled down our old church to rebuild the present structure, they made an additional burial space by using up a wide, useful and ancient path, which formerly crossed from what is now Messrs. Budden and Biggs' office in the High Street, behind the east window of the church into Gun Lane. The restoration of this old path—as at Sittingbourne and at Cranbrook—would be a public boon. Possibly, the City Council, by taking over the upkeep of the old churchyard, as they do the valley part of the addition, through the Burial Authority, might now arrange that matter to the common good, with the Church Council authorities?

The old church was, the writer judges by the plinths of the ancient pillars yet left below the floor and by an old print, of the Early English period. Its vandalistic destruction was a sin against its long and sacred associations. There is a rather poor sketch of it in the Beresford-Hope collection in the British Museum, reproduced at p. 51, *History of Strood*. There is another—only partly reliable to fact—in Eastgate House. The former sketch is from the N.E. Its windows appear to be Gothic in top curves and arches. Some mullions were of the perpendicular order and in their tracery are rather varied. The pathway above noted is clearly marked.

Writing in 1719, Dr. Harris (then Vicar) states that this ancient church " is a very handsome and large building, and in very good repair." Hasted writes of it, 60 years later, as " a spacious building, consisting of a nave and two aisles, and a great chancel, with a tower steeple at the west end in which is a clock and six bells. On the north side is a vestry room, and underneath it is an

ancient charnel house." The base of the tower, including its West door case, is late Norman.

The south side was battlemented, and a south chapel —in all probability built by the Morland family, who owned and probably built the old Tudor-built house known to-day as the "Gables," but originally as "St. Peter's Place," fronting Cuxton Road, now to be pulled down to widen Gun Lane—went with this property. See p. 186, *History of Strood*.

Drawn by R. J. Beale] *[From a Photo by A. G. Blackman*

"The Gables."—St. Peter's Place.

On the 30th April, 1812, "Samuel Baker, Esq.," the then owner of this property, sold to the Trustees his rights in this old side chapel by having "allotted to him a good and proper pew in the intended new church for the use of the inhabitants of his messuage . . . in addition to 'five shillings of lawful money of Great Britain.'" Such was the combined mess of Mr. Baker's Pottage for this old chapel.

It was stated to the writer by the late Mr. Henry Sweet—the old Postmaster of Strood—that his uncle,

" John Gowen, tendered to restore the old church at a cost of £600 " (p. 63, ibid.).

Sir Robert Smirke, R.A. (who designed the British Museum) was the architect for the new church. The drawings—a very beautiful set—are in the possession of the church, and others in the cupboard of the Trustees in the Board Room, Gun Lane.

The destruction of the old church, only carried by a majority of ONE, was a calamity. The Trustees borrowed £7,800. After Waterloo, money was dear, and materials. We lost a building that had come down through the centuries touched by the most sacred associations of human life, to have in its stead the present edifice. The money, though there were poor-law workhouse costs included with it, was borrowed on the rates, and led to much unhappy strife and parochial division. This bone of contention lasted, though much lessened, until the late Mr. Joseph Stace left the money by his will to pay off the residue then owing.

These matters—complex in many cases, deeply interesting in others—are recorded in the *History of Strood*. They cannot be detailed here. Mr. Joseph Stace left the whole of his estate—minus bequests to some of his old workmen—to the city of Rochester towards redeeming its rates. There is a fine bronze tablet to his memory on the north wall of the church. Below the church floor are a number of inscribed altar tombs with arms. Here, hidden by tons of debris from the old building, are believed to lie a number of ancient monuments from the old church.

BEQUESTS, STROOD.

" Sepeliend : in ecclesia pulpitum. Lego uno puteo acquatico vocato Seynt Nicholas Welle. Lego ad unam crucem ligneam de novo exigendana in trivio in Strode, viz., juxta crucem lapideam que nunc stat juxta ostium novi operis ibidem, vi$^{l.}$ xiii$^{s.}$ iiii$^{d.}$.—Thomas Glover alias Tanner, 1444."

" Lego pro factura le palmeros in cimeteria ecclesia predicte, viii$^{d.}$, 1482.—Felice Sawnder."

" To be buried in the churchyard of Seynt Nicholas a yenste the sowthe dore of the quere.—John Russelle Mercer, 1496-7."

" I will yt Nicholas, my son, have my II. saffron gardens aforesaid liing at Bombates (probably Boncakes). Thos. Lombley, 1498."

" To be bereyd in the churchyard of Seynt Nicholas of Strode, at the west dore besyde Robert Fisher, my fyrst husbande. Tenements called the Swane and Xpofer.—Derys Morthropp, wyf unto Xpofer Morthropp, 1499."

" A complete sute of vestments to the church of Strode that John Williams made for the diacon and subdiacon.—Adam London, Isle of Greane, 1507."

" Lego vnum linthiamium ad facienderm partem vnius superaelicii in ecclesia de Strode.—Johanna Golde, widow, 1508."

" To be buried before the churche porche in Strode. John Clarke, ffischer, 1516."

" To the high aulter my best kercher to make a corporax. My beste Ribende to make a gyrdell to the best vestment that he that weryth hym may pray for me. To our ladye in Stroode Chirch my beste beds of geyt of vii. setts.—Johanna Hunter, 1517."

" To ye foresayd church xiii$^{s.}$ iiii$^{d.}$ to by three allters clothys to hange before ye iii. pryncypall allters of ye sayd church. I will have v. prests att my burying, v. at my moneth mynde, and v. at my yerstyde.—John Munde, 1524."

" I will that there be bought a goode surples the price of viii$^{s.}$ to be made redy and giffen in the churche of Strode at my monyth mynd. To the churche of Strode my best bason and my executors to by a ewar and gyf it to the church of Strode at my monyth mynd.—Agnes Blowfeld, widow, 1525."

" I gyf to the bying of a trebill bell vi$^{s.}$ viii$^{d.}$ To shingle the churche xl$^{s.}$.—John Polley, 1526."

" xx. shepe and a cople of oxon for an obet on the morrowe after the obet of Robert Cok, whiche shalbe the

Thursday after Saynt Luke. The money to be bestowid thus: Furste to the raparacion of the churche iis. On goode friday to poor people in brede iis. Item to the curate and evry church warden to see this doon, vid.. Item to v. prests and III. clarks, iiis. vid.. Item for offryng at the masses v. Item for the trynitie lighth and settyng of the herse, vid..—Thomas Danyell, 1527."

" To be buried in the churchyard aganyst the yew tree.—Margaret Page, wedowe, 1545."

" To the high altar of Strode a diaper cloythe and a playne towell for to be a howslyng towell there.—Alice Bett, wedowe, 1555."

" John Hills: 2 acres lying at the ende of lane Ramskomb to Strood toward the north-east called Sway. . . . Also a little mersh in tenure of the Temple charged with an annual pencion of xd. to be levied upon the profitts on Rogacion dayes only. To be spent in bread and ale with a double paine, etc."

" William Huntar: 200 shepe to be delivered to the churchwardens for an obit of xs. and in penny doles xiis. to the poore people. The wardens to be paid xiid. for their pains."

" Thomas Davie: 20 ewes and 2 oxen for an obit."

" Thomas Hobson, of Rochester: xxs. to buy materes (matress?), sheets, and coverlets to Mr. Wibor, Master of Newark Hospital."

" Edward Finner: xxvis. and viiid. to be donn to the church of Stroode—except every year upon Good Friday, xs. to the poore people."

" John Fadian: An obit yearly for ever more iiis. and ivd., and 3 quarters of barley to keep close the churchyard. To be paid out of a tenement called Lockles." (Apparently the latter bequest to keep the churchyard grass closely cut.)

" William Stanley: iiil. vis. and viiid. to be employed for increase. Income of same to the poore for ever."

" Edward Mum: To the poore folke of the Spittle house 1 bushell of malt."

"Thomas Jeames: xl. to be employed at the discretion of the parishioners soe that vis. and viiid. be given to the poore of Strood for ever."

"John Woodroffe: If his sons die without heirs property to be sold halfe to maynetayne poore fatherlesse children, shepe to be bought and farmed, other halfe to the church."

"Wm. Mitchell: vis. a year at the Nativity of Christ to the poore."

Respecting the old clock and the church bells, the reader is referred to the *History of Strood*. It makes entertaining reading.

STROOD *(Continued)*.

Rochester Bridge.

" A' ye douce folk I've borne aboon the broo,
Were ye but here, what would ye say or do?
How would your spirits groan in deep vexation,
To see each meloncholy alteration:

. . . . . .

And agonising, curse the time and place
When ye begat the base degenerate race.

. . . . . .

Men, three-parts made by tailors and by barbers,
Wha' waste your weel-hained gear on d—d new
brigs and harbours! "

—*Burns.*

CHARLES Roach Smith always believed that the Romans built a bridge of stone. Some of the remains of their piling were revealed during the building of the iron bridge. This latter was opened by the Earl of Romney on Wednesday, 13th August, 1856. The writer holds a ticket admitting a lady to the ceremony.

After the departure of the Romans this bridge fell into decay (our Saxon forefathers appeared seldom to have substantially built or repaired) until it ultimately perished. It was replaced by a Saxon timber bridge. This latter frail structure was an unceasing worry: costly, ever in need of repair, and always in a more or less dangerous state. The results were always disastrous after a serious frost, ice being hurled against its piers by each tide. Landholders and parishes contributory groaned heavily at its ever recurring burden. It was replaced 1387-1392, by the old stone bridge. Subject to natural decay—and some faulty work at the Rochester end—it lasted for 469 years. This bridge was situated higher up the river. It curved south round the Strood esplanade side to about opposite the brick-built Gothic-fronted house—formerly the last residence of Dr. Steele—and crossed over where now stands the Bridge Wardens' Chambers, and then curved round north under an arch-

way through the Crown Yard into the High Street, Rochester. See p. 177, *History of Strood*. Its total width—graceful and beautiful old structure, that it was—was only about 14ft. As with Aylesford bridge, which it much resembled, it had several recess places to allow foot passengers to avoid being crushed by the traffic pressure of passing vehicles. This bridge was built at the joint costs of Sir Robert Knolles and Sir John, Lord Cobham. The latter endowed it with various lands—as noted in the *St. Margaret's* and *Lost Churches* papers. The *History of Strood* shows nine illustrations of these varying bridges with their alterations. It was, originally, made up of eleven arches. Later on, as at Aylesford, the two central arches for traffic purposes, were converted into one. This latter alteration was effected near or about 1820. The old bridge construction with its wide starlings to support the piers offered much obstruction to the free passage of tides, and caused the water, on whichever side it pressed for passage, to rise about three feet higher than the other. This change of the bridge site has given to us the shortest mile in England. To restore this lost portion would remove every milestone from Rochester to Dover.

Before me lies a small 8vo. book dated 1816, bearing the following title:—*Narrative of the Distressing Accident at Rochester Bridge.* A young man of Chatham, named Thomas Gilbert, reached the age of 21 years on the 13th September, 1816. He invited his widowed mother—who refused to go—his sisters, and other friends, who, with the boatman, made a total of 15 persons, for an excursion up the river to Halling. As they were returning at seven o'clock in the evening the boat struck against a piece of timber left by negligent workmen, who were repairing the arch. The boat was upset and every soul was drowned. No body was recovered before the next day. This accident led to the dismissal of the then Bridge Superintendent, when Mr. Daniel Anderson was appointed in his place. The latter's house may be seen on the left hand of the illustration, p. 41, *History of Strood*.

I see, by reference, that even after the two arches were made into one, the water would frequently rise to two or three feet higher on its pressure side.

For a number of varied items in these matters, I am indebted to the late Mr. Geo. Stevens, to whom the *History of Strood* is dedicated. The same applies to the water question.

Here is another earlier but dramatic entry touching the old bridge:—" Thomas Chamberlain, schoolmaster, sonne of Mr. Robert Chamberlain, Pastor (of Strood), and Repentance Sweeting, a stranger, who was by God's providence deprived of his life at Rochester Bridge, both buried together the 9th October, 1631 " (p. 93, *History of Strood*).

Possibly young Chamberlain lost his life in attempting to save that of the woman?

These matters show the great peril in passing the bridge at pressure of the tides. Previous notes show that it was not without its perils, when passing over it in ruinous times, even on the footway, particularly during the timber-built period.

Mr. Horsnaill records a barge loaded with lime running against the starlings. The water fired the lime, the barge caught fire and burnt to the water's edge. This latter event occurred about 1852 or -3.

A very picturesque old inn—Tudor-built—stood partly overhanging the water at the Strood end of the bridge. Its name was the Dredging Boat—or Stow-boat, pronounced by our fisher folk as the " Drugin Boat." Its architecture may be seen at p. 338 ibid.

On the Strood side of the present bridge was the Fisherman's Exchange, where the fish market was held. And at the corner, now the front entrance to Messrs. Aveling's offices, stood an old inn—parts dating back to late Tudor period—named the Ship. This license was transferred to the new premises at corner of Bill Street—Bingham Road, Frindsbury. Rather an unusual land elevation for a ship to sail up to. Another old inn was the Duke of Gloster. Unlike the Ship, his Grace of

Gloucester passed out of this life altogether. Its position was about that now the gateway entrance of Messrs. Aveling's works. Inns were certainly not scarce in that quarter of Strood, for nearly opposite stood the old Victory. This latter was pulled down in building the new bridge, and Mr. Attersoll, its owner, purchased, for removal to the premises now next to Messrs. Collis, Ltd. A serious fire occurred there about 1855.

To-day two more inns stand opposite the L.C.D. discarded station—collectively a grand total with the Bridge Hotel. Perhaps the cheerful neighbourhood of these inns caused members of the medical profession to draw near them? Why not? Dr. Johnson tells us that "There is nothing which has yet been contrived by man, by which so much happiness is produced, as by a good Tavern or Inn." Any rate, at the corner of Taylor's Lane there lived Dr. Edwards (who may be noted on horseback in picture, p. 183, *History of Strood*). Next door to him resided Dr. John Dan Brown, and directly opposite the latter resided Dr. Stephen Steele.

Mr. Horsnaill writes:—"It might be expected that Strood would be unhealthy; my memory does not support that view. Many of the inhabitants lived to a ripe old age, and the general bill of health was highly satisfactory." Apparently these combined influences appear to have turned out pretty well; and bad as things then sometimes were on the drink question, I would, personally—like Dr. McGee, the Archbishop of York—breathe more freely in these liberties, even when they were abused, than I fear I could do to-day in America.

At the fire above noted, which destroyed the ironmongers' premises of, then, Mr. A. R. Stace, the shop of Mr. Watson, a butcher, now Middleton's, was badly damaged, as were the, then, adjoining premises on the west side. Barrels of powder were rolled from Mr. Stace's premises over to Dr. Steele's gateway—this latter item might have disturbed the health returns had it ignited!

Mr. Attersoll had agreed—his own house being

demolished for the new bridge—to purchase the new Victory house and duly paid an instalment to its then owner (Mr. Bromley), who had vacated it and gone to Gravesend. Its destruction raised an insurance difficulty —the policy not having been endorsed, but the office paid the loss, and Mr. Attersoll rebuilt the house.

For other particulars as to the bridge—and they are many—the reader is referred to pp. 23-45, *History of Strood*.

It should be mentioned that sailing colliers—and later on steamers and ships of the Royal Navy—were moored in the river below the bridge. But a gallant sight then to be seen on the Strood shore, on a Sunday (for then, to the fishermen, Sunday was a day of rest), was the fishing fleet of about thirty or more bawley boats. These clean-built, handsome craft had much diminished at the earliest remembrance of the writer—yet even then, below Strood pier, they made a brave show, and when they heaved anchor to go out for the day's work many have paid to see displays not half so beautiful to behold as the sight they presented sailing round Gas House Point. Alack! only two appear to be left. No wonder Burns puts his curse upon some of these changes. And yet change must ever be. Taylor's Lane bore the name of Vanderden's Yard. A Dutch merchant carried on an extensive business there.

On the Strood side of the old bridge once stood the very ancient chapel of St. Mary. St. Mary's Church, Strood, takes its patronal name from this old chapel. It stood there during the period of the old Saxon timber bridge, and the traveller across it, from east to west, went gladly inside it and offered thanks—and oblations—for his safe deliverance during the dangers of crossing. It was very badly damaged at the De Montfort siege operations, and it is doubtful that it ever recovered its former state. It was probably of Saxon origin. There is some evidence of an ancient church in Strood dedicated to St. Martin. One old print the writer has seen shows a spire of such a building, apparently, in the Temple Manor

direction. He has met no authentic account of it. (See also print, p. 375, *History of Strood*.)

Water Supply—Strood Pump.

Nothing is more necessary to man than is water. Going back to the most remote times ancient Strood obtained its chief supply from a well near the outside of Messrs. Budden and Biggs' brewery on the north side of the street—the stream flows by under it still—almost exactly opposite Mr. Leonard Dale's shop door. As human invention progressed a pump was erected over this well. It became the parochial heirloom of the ages, and the people of Strood rejoiced greatly over the possession of this aqueous treasure. The supply of its water was unfailing—constant as tides. Its fame was known abroad for miles around. When drought fell upon the land and the fountains of our neighbours dried up, that of Strood pump stood nobly out, helpful as the shadow of a great rock in a weary land. Water barrels stood in long waiting queues, while the thud of its rising and falling handle went steadily on. Even Rochester, our "predominant partner," joyfully partook of its life-saving services. The Trustees, recognising its value in these hours of great need (human nature is apt to forget its greatest blessings in the hours of plenty), laid their tribute on all non-parochial users.

It will be news to many to learn that even in those far off days there were instituted what we now call "prohibited hours," hours, too, which were rigidly enforced respecting the available Sabbath day time for a water supply from our old pump. On each Sabbath day, we read, "from ten in the morning until five in the afternoon," its use was forbidden, and its handle was chained up and securely locked. As there were many dissentient spirits to this ordinance, the "Beadle, with other assistants," were ordered—as Captain Bunsby would put it, to "stand by," to assure its observance. Later on, viz., 27th November, 1818, "Two paupers of sufficient strength and confidence," were put under the authority of

the said Beadle to enforce obedience, as presumably either the " other assistants " had failed, or greater forces were needed. Imagine, reader, we beseech thee, the splendour of Mr. Bumble at this Sabbath day spectacle?

But there were other distinctions attaching to our old pump, in addition to Mr. Bumble and his subordinates and the constancy of its supply. In the opinion of every old Stroodite the virtues of its waters surpassed those of the river Jordan; and to these merits were added a flavour of a very nutty and enticing character denied to lesser waters. Need we, therefore, wonder that every Strood person esteemed its qualities beyond that of all the rivers of Damascus?

When we add that this ancient stream passes under a portion of the churchyard—which latter has done duty for 700 years—it may possibly happen that some corporeal essence from our forefathers may have enhanced its flavour!

But we must add one other item. About 1854, an old lady—popularly known as " Polly Cook," went round to supply our inhabitants in the High Street area with water from Strood pump, for which liberty she had, doubtless, paid a full licence duty to the Trustees. As with the old-time milkman, she bore her heavy burden in wooden pails, suspended from a yoke, on her shoulders. Always in these pails were wood floats to save the water from " slopping " over. She was a rather diminutive figure of a woman, and was subject to sudden seizure from epileptic fits. But she knew when these latter afflictions were coming, and nothing more amazed the passing stranger than to see her stop suddenly, down with her pails and yoke, fall upon the pavement writing in convulsive movements for ten to fifteen minutes! She would recover with almost similar quickness, take up her yoke and pails and resume her business! When these astonishing events occurred, no spectators were more interested than the attendant group of small boys, who never failed to gather quickly at these alarming exhibitions. And yet, if we rightly think this out, surely there was something almost approaching the actual heroic

in the character of this poor, diminutive old lady daily carrying on this unceasing and heavy labour under these trying afflictions? When her end came let us hope she met that cheering greeting, "Well done, good and faithful servant," for verily many are the thousands who deserve it far less than she did. Eventually Polly Cook died in Strood Union Infirmary.

Later on, a Mrs. Baker, who was locally known as "Mother Baker," purchased a water barrel carriage, drawn by a donkey, and supplied the more outlying houses with water. Mother Baker was a lady who stood upon her dignity, and regarded Polly Cook as much her social inferior. These latter assets were purchased by her successor, a Mr. John Watts. Mr. Watts was a man of generous proportions, whose lower chest stood markedly rotund by comparison of Polly Cook. Going back to earlier years we find that a Mr. William Watt paid 12s. per month on the 18th January, 1827, which was raised to 21s. on the 1st of March, "for water taken by him from the parish pump under his contract with the Thames and Medway Canal." The reader will admit that we do not "scant the sizes" of this old parochial treasure of ours, but to fill the canal (!) stretching from Strood to Gravesend, with the water from Strood pump, makes us to sit up aghast at the measure of its potentialities! It must have been for machine or human consumption. As a fact, it was for the latter purpose, as what follows will show. When the Strood to Higham tunnel was cut, it was to join the two rivers together by a canal (see pp. 202-5, *History of Strood*). The houses on Frindsbury Road—Goddington Manor house, etc.—woke up one day to find that the water in their wells had suddenly departed, nevermore to return! Where stood the hope of succour? Strood Pump. The owners sued the company for the loss of their water supply and the company had to contract with Mr. Watts to minister to this need. So it endured until the erection of the new reservoir on Broom Hill, when this problem met its final solution.

"Rest, rest, perturbed spirit."—*Hamlet.*

When the new water works were opened on Strood Hill, it was astonishing how tenaciously our elder citizens clung to the water of Strood pump. Innumerable wayfarers drank of its waters in passing, and the writer has renewed his bodily needs many times at the same source. So it endured, until the City fathers purchased the Strood water works. From that hour—through mysteries yet unsolved—its virtues declined. It was announced that microbes, bacteria, and other germs of unpronounceable names were found to infest its hitherto glorious and unsullied waters. Ichabod fell upon it, and its glory departed. Once more its iron arm was again fettered—and later it was taken away. So its mutilated form stood until that sad day, viz., Saturday, 5th February, 1898, when we witnessed its painful exodus.

On that day a mournful procession wended its melancholy way down the High Street of Strood, amid the sorrow and lamentations of our elder brethren. On a truck, stark and uncovered, lay the corpse of Strood pump —a mourning contingent of the Corporation workmen bearing it away across the bridge to its last home. Where its body lies is unknown—but like John Brown—its soul kept marching on! as its melancholy ghost was reputed to have been often heard wailing its departure to the tune of "The little old log cabin down the lane." As some of these melancholy lines have come down to us the following prophetic words are here recorded:—

"Now before my body's ta'en away and cast into its grave,
Let it ne'er go there unhonour'd as do some;
But 'for the good I have been,' do your best to guard and save
My good name in Strood for ages yet to come.
Whoe'er drank of my waters in the good old times gone by,
Ne'er had reason to repent him of the deed;
Not the rivers of Damascus gave a purer stream than I
When Dame Nature firstly formed me for your need."

If the reader turns to the *History of Strood*, he will find an expression of hope for the peaceful repose of the spirit of our ancient friend. But the spirit of jealousy takes strange flights. It afflicts the human, the animal, and even our old parish pump. The local papers recently bore record of the honoured removal of the old pump of

Eastgate, Rochester; and of its monumental re-erection in a corner of the Museum gardens, amid tokens of the greatest respect. This event appears to have touched the spirit of our departed Strood friend and caused it once again to revisit the glimpses of the moon. Its body lies —alas! whither what man knoweth? possibly broken and once more re-melted to its original elements, no ghostly information being given. All we learn is that the stately repose of its less renowned brother of Rochester disturbs its rest.

This is unfortunate. Quite respectfully we would remind this aged citizen that its outer garments being of wood, it has probably been dissolved into air beyond all recovery, whilst its Rochester brother was of stone, as more befitted its grey neighbours. Though fate has buffeted the latter with several unkindly blows—the wounds of which are sadly apparent—such consolations as an admiring public could bestow have been given and without one evil thought to disparage Strood pump.

Such homage and immortality as these records show we lay very gratefully upon the altar of remembrance—and so bid him rest in peace.

STROOD—*Continued.*

The Murder of Mary Abbott, 1848.

Macbeth.

Lady Macbeth: "Come, you spirits
That do tend on mortal thoughts, unsex me here:
And fill me, from the crown to the toe, top full
Of direst cruelty . . . .
Stop up the access and passage to remorse;
That no compunctuous visitings of Nature
Shake my fell purpose, nor keep peace between
The effect and it! Come to my woman's breasts,
And turn my milk to gall, you murd'ring ministers;
Wherever in your sightless substances
You wait on Nature's mischief. Come."

—*Shakespeare.*

IN October, 1848, there was deep excitement in Strood. The body of a young woman was found lying in the little creek or ditch which ran down at the back of the north side of the High Street—over which the little footbridge stood, which is alluded to elsewhere.

The body lay a little west of the present Amalgamation Inn, Station Road—Newark Passage Corner. The head lay in a downward position with barely enough water to cover the body.

She was identified as being named Mary Abbott, a native of Hawkhurst, who was in service at Gravesend. From this latter town she had arrived by Edward's bus, which stopped at the Silver Oar—an extinct inn—which formerly stood on the south side of the High Street, Rochester. She was respectably clad, and the chambermaid at the inn noticed her change a half-sovereign. She held, in her dead hand, a piece of carpet, very tightly clutched. The body bore evident signs of being suffocated. Adjourned inquests were held at the Angel on the 24th and 31st of October. At the latter a woman, named Mary Hill, deposed to seeing Mary Abbott enter the house of a family named McGill—who lived opposite to her—and heard Mrs. McGill say, "Come in, mate—or my dear." And "Mary

went in." She never came out alive. Mrs. Charlotte Stokes also saw deceased cross the road and enter McGill's house. She marked the girl's neat and orderly manner and attire, and that she was a good-looking girl. Sarah Elizabeth West and Frances Hawkins gave corroborative evidence.

On the 4th November, the Rochester City Bench held a secret enquiry, lasting from ten in the morning until nine at night. The husband of Mrs. McGill was ordered into custody. At the adjourned inquest Mr. Richard Baker—whom I can well recall—then Master of the Strood Union, testified to seeing the deceased in the company of the son of the McGills. He stood aside to let them pass, " as McGill refused his passing him on the right. He noticed McGill particularly, also the young woman, who smiled at him." All testified that the dress she wore was short. Her companion looked like a fisherman, and wore a pilot coat. He was pock-marked. Mr. McGill claimed the carpet as theirs. Mrs. McGill denied the ownership. Other witnesses also gave evidence. The Coroner's Jury found all three guilty and they were—father, mother and son—all three committed for trial. This latter event took place on March, 1849, in the Crown Court, Maidstone, before Mr. Justice Parke. At the trial the McGills admitted that the carpet was theirs. The Jury deliberated for half-an-hour and returned a verdict of " Not Guilty." The McGills were discharged. Now comes a revelation, only known to me a number of years after the *History of Strood* was published.

The prisoners were defended by a young counsel, whose name was Henry Hawkins, who later on became noted for his forensic ability in the Tichborne trial. He afterwards became knighted and made a Judge, and finally, on his retirement from the Bench, was created a Baron—Lord Brampton.

As Sir Henry Hawkins, Q.C., he wrote a book of Reminiscences. The following is taken from pages 247-8 and 9, Vol. I., of that work :—

"I was instructed by the Hon. George Denman, son of my old friend, to defend three persons at the Maidstone Assizes for

a cruel murder. Mr. Justice Wightman was the Judge. [Note: The local newspapers of the day, which I consulted in the British Museum, state that Mr. Justice Parke was the Judge.] And there was no better judge of evidence than he, or of law either. The prisoners were father, mother and son, and the deceased was a poor servant girl who had been engaged to be married to another son of the male prisoner and his wife. The unfortunate girl had left her service at Gravesend and gone to this family on a visit. The prisoners, there could be no doubt, were open to the gravest suspicion, but how far each was concerned with the actual murder was uncertain, and possibly could never be proved.

"The night before the trial the Attorney who acted for the accused persons called on me and asked this extraordinary question: 'Could you secure the acquittal of the father and the son if the woman will plead guilty?'

"It is impossible to conceive the amount of resolution and self-sacrifice involved in this attempt to save the life of her husband and her son. I could advise no client to plead guilty to wilful murder. It was so extraordinary a position, look at it from whatever point I might, that it was perfectly impossible to advise such a course. I asked if the woman knew what she was doing, and that if she pleaded guilty certain death would follow.

" 'Oh, yes,' said he. 'She is quite prepared.'

"The murder, I said, is one of the worst that can be conceived of, cruel and fiendish.

"He agreed, but persisted that she was quite willing to sacrifice her own life if her husband and son could be saved.

"This woman, so full of feeling for her own family had thought so little of that of others that she had held down the poor servant girl in bed while her son strangled her.

"I said it is a serious question, and I must consider it before giving you an answer. I did so, and afterwards put the matter before the Attorney in all its terrible consequences. 'If,' said I, 'she were to plead guilty the great probability is that the Jury would believe that they were all guilty, and likely enough they are, and most certainly in that case they would all be hanged. I therefore most strongly advise that the woman should stand her trial with the others,' which she did. In the end they all got off, the evidence not being sufficiently clear against them.

"It was a strange mingling of good and evil in one breast; of diabolical cruelty and a noble self-sacrifice. I leave others to work out the problem of human nature."

There is an article by "E" in the Strand Magazine, March, 1899, in which this case is mentioned. An old Strood friend, Mr. T. Jennings, then living at Newcastle, sent me this magazine. I wrote to Lord Brampton, sending him a copy of the *History of Strood*, in which this case—with other dark events in Strood's past history—is dealt with. It was years later before I was able to copy the extract from his own book. By that date his lordship's memory had become defective. He was not able to remember the Strand article at all, and being written by another

it would naturally be less vivid in his memory. But these notes now settle the question of the MacGills' guilt. There are still a few yet living who remember hearing of the case and to whom this will prove intensely interesting. The people of Strood were almost unanimous in the belief that the McGills were guilty.

Soon after the trial they left our locality, and no one would consort with them.

See also p. 11, Vol. I., of this series, where the marriage of Thomas McGill, August 27th, 1820, had been forbidden by his Master, John Kingsnorth, because McGill was not out of his time as the latter's apprentice.

Strood Manors.

There yet remains in Strood the historic Temple Manor, which was founded, 1160, and which, in the time of Odo—who was out for all the lands he could grab—belonged to the Bishop of Rochester. It was given by Henry II. to the Knights Templars, and the fine old crypt under it—almost faultless to-day in its masonry—was built about 1226. Its roof—strange though it may appear, being built of frail material, to endure so long—is made up of squared chalk blocks supported on stone groins and piers. The old chapel, or great room, of Cooling Castle is much of the same type of architecture, but its groining is not so refined in execution as is that of the Temple Manor crypt. It is a century and a half later in date. King Edward III. bestowed these lands of Temple Manor on his kinswoman, Mary de St. Paul. This lady was the daughter of a French nobleman. In 1323 she was married to Aymer de Valance, Earl of Pembroke. A tournament was held in honour of the wedding, and, alas! in this contest the young husband was killed. His widow was maid, wife and widow in one day. She never re-married. She also possessed the Manor of Wickham. Benevolent and pious, she founded Pembroke College, Cambridge, the monastery of Denny, and rebuilt Milton Church, next Gravesend. Temple Manor remained a possession of the Denny monastery until Henry VIII., when it went, with

others, into the universal maw of the time. It was passed to Edward Elrington, then to George Brooke, Lord Cobham —until forfeited in 1601 by his grandson—then to Sir Robert Cecil, Earl of Salisbury, who sold it to Bernard Hyde, of London. From James Stuart, Duke of Richmond, it passed to others, finally to the family of Whittaker, who still own the lordship. The property is now the possession of Thomas Lake Aveling, Esq. Strood Cemetery stands within this Manor, as do many houses down the south side of Strood High Street.

Manor of Northwood Yoke.

This went with the old farmhouse in Cliffe Road. The Manor Roll of the above the writer examined was dated 8th November, 1773, where the second item is noted (p. 165, *History of Strood*) that

"John Simmons held a piece of land containing about three acres, lying at a place called Salter's Cross, in Strood, and being part of the land known by the name of Salter's Cross by the Services aforesaid and yearly rent of twenty-two pence, two hens, and twenty eggs ; together in money, two shillings and sixpence." (See pp. 149 to 174, *History of Strood*).

Fronting Strood Church lies the old direct field-way to Temple Manor. From the back of the street—until brickmaking demanded it—the way lay through beautiful cherry orchards and gardens. All this land, and the west bank of Messrs. Aveling's recreation ground butting to the railway will show the depth of soil excavated, was used up for brickmaking. The bricks used in building the British Museum were made in this field. As the soil became exhausted a shaft was cut under the railway and Cuxton-road, and brickearth was obtained up to the near woods, where it was washed and sluiced down to the backs in this lower field.

Many interesting finds, Roman, Saxon, and other, were found here. They are shown in Roach Smith's *Collectanea Antiqua*, in the *Kent Archæologia*, and noted in chapter one of the *History of Strood*. Also in *Archæologia Cantiana*, Geo. Payne.

Part of a Saxon cemetery was revealed under the south wall of Strood Cemetery. At Wickham was found—it has

been stated—a ring belonging to King Alfred. The writer has not been able to verify this. At the corner, near to the railway arch, Cuxton Road, once stood the Manor Pound. The foundational walling of the Pound at Manor Farm, Frindsbury, lies at the south-west angle of the garden of the two brick-built cottages there.

The Manor of Boncakes Newarke finds mention elsewhere.

Strood Turnpike Gate.

The writer recalls his first arrival in Strood. He walked out on the east front of the station facing the river. On the Canal Road below was a gate to close the road, if needed. Passing under the subway into Station Road he saw another gate opposite the station, akin to that in the Canal Road. At the top of Station Road, across from the railway to what is now Messrs. Paine's shop, stretched another gate of similar type. At the Angel Corner junction stood another gate, with the toll-gate keeper's little house nestling against the Angel wall up North Street, then bearing the name of Cage Lane.

A toll-gate was not a novelty in those days, but verily, he thought, as he saw these four obstructive erections thus rapidly succeeding one another, that Strood was indeed a land of gates! This impression was only heightened as he discovered one more in Cuxton Road. The little gatehouse, timber-built bungalow-cottage, of this latter still remains at the junction of the road which leads up from Temple Street to Cuxton Road.

Tolls.

One of the most famous fairs of England was that of Giles's Hill, near Winchester. It was instituted for the benefit of the bishop of that city by William the Conqueror. A toll was levied on all goods sold within a circuit of seven miles. The bishop's officers were posted at all entrance bridges and roads, and the financial results were great. The Mayor, bailiffs and citizens on the Eve of St. Giles handed over the keys of the four city gates to the bishop's officers, and during the next three

days these gentlemen gathered much varied wealth to fill the episcopal garners. But as is so usual in matters of human affairs, this toll business became overdone. The golden eggs ceased to be laid, because, as usual, the bishop's officers and their satellites had, by added exactions, etc., managed to kill the goose that laid them, and the fair lost its attractions, and its clients, and its life.

The three gates of Station Road and Canal Road, Strood, were erected to maintain these latter roads as the private property of the Railway Company. That particular gate near the station in the Station Road also served a dual capacity. It stopped all objectors and dodgers of the Angel gate toll from being able to evade and pass it by way of Station Road. For human nature was human nature fifty odd years ago, as it was five hundred years ago, and probably will so continue for five thousand years longer; or shall we put it into millions? Who can foretell the date of its cessation?

The Strood gate at the Angel was erected to pay for the construction of the "road through Star Lane, across the fields and grounds there, leading to Chatham Hill." So runs the old Act of 1768, which brought Strood its turnpike gate; and another to Chatham at the other end, "leading to Chatham Hill."

Yes, that is what this old Act states, but the morals of Chatham, or its sense of equity, appear to have been in a delicate state of health.

Chatham—about which parish history has a few naughty things to record—took very freely all the advantages and benefits which came from this new road, but felt a delicacy in paying their contribution to its costs. It also opposed the Bill in Parliament, but straightway selected its site as a building Mecca for its successful traders. Chatham found a way of escape from these tolls—a little city of Zoar—by turning down a side street, a place of refuge, and Chatham went thither, man, woman, horse and all. The money saved was not great in its bulk, but it was constant, and who is strong enough to

resist such temptations when offered daily? No one in Chatham who could avoid it. It was only the ignorant stranger who paid.

When matters came to that great test of humanity, money, then Strood's moral status swelled visibly, thanks to two circumstances. The gate at Strood was a bar on the main arterial national road. Also there was that refining influence across the Station Road—which shut out the city of Zoar for Strood. Of course, ours was the "west end" and Chatham the east, but the latter covered no main road and was full of leaks. How eloquently these things came out when tested by the money value.

These gates were let by tender for the year. They were sold at the King's Head, Rochester. A sand glass was, at the end of the auctioneer's exhortations, placed upon the table, the last bid as the glass fell empty being the purchaser.

In 1868 Strood gate fetched £920. In 1869, £915. Chatham's price was £27 in 1868, and £28 in 1869. After that the Chatham gate died a natural death. Strood went on increasing its sheaves until 30th November, 1876, when the Bridgewardens—the Lord keep Sir John Cobham's memory green—paid off this debt, when the gate was taken down amid scenes of tumultuous joy that lasted all night. From the partly opened windows of the Angel Inn sounded much revelry that night, and there was sung a specially written hymn of praise to the tune of the "Fine old English gentleman." It was composed and rendered by the late Mr. Thomas Wyles, of Stonehorse Vale Farm. Here followeth its first verse:—

"In the good old days, the coaching days,
Of Chumley, Commodore,
Of Clements, Nightingale and Boakes,
And many who'd gone before;
All teamed their fours through this gate and street,
Be it hail, or sun or snow,
Blithe cracked the whip, loud blew the horn,
Let the winds blow high or low.
'Twas a fine old institution,
Was the old Strood turnpike gate."

Those were the days when teams of horses often, and always on festive occasions, bore on their heads a canopy of four to six bells. Every peal of such bells owned in Rochester and the neighbourhood were brought out that night. The teams were taken in a long procession round and round by way of the Station Road for some hours in concord of sweet sound. Many a Strood man—the writer among them—reached home that night much as did David Price, for the clock showed

> "The hands stood as crooked as crooked might be,
> The long at the XII. and the short at the III."

Lieut. Waghorn and the Gateman.

"The short man gave four or five most startling double knocks, of eight or ten knocks apiece . . . Nobody came . . . all was silent and dark as ever . . . 'Dear me,' said Mrs. Dowler. 'Knock again'. . . The short man did knock again . . . like an insane postman." —*Pickwick Papers.*

The father of my dear old friend, the late Mr. Walter Dove, was, in his younger days, in the service of Lieut. Waghorn (at Snodland), the pioneer of the Overland Route to India—whose beautiful statue stands at Chatham. For it is beautiful in poise, execution, and power of expression.

Waghorn was a remarkable man in various ways. His strange story will be more fully dealt with in my book now in the press on "Charles Roach Smith and His Friends."

Waghorn was made up of that compound of human temperament which alone made possible his wonderful achievement. He was wrathfully quick tempered, impetuous, but very generous, and unmistakably brave and courageous. He always drove a very spirited horse and, like Jehu, the son of Nimshi, he drove furiously.

Like Mrs. Dowler, at Bath, Waghorn arrived at the Cuxton Road gate one night to find it closed and the gateman in bed. Continued knocking failed to arouse the sleeping gentleman, who, as with the servants of Mrs. Dowler, "Was in the arms o' porpose." Waghorn quickly grew wrathful, and when the gateman did finally appear he smote that half-awakened gentleman such a blow that the man fell flat upon his back. There were warm and

lurid words as the gate was opened. When Waghorn got home he said to Mr. Dove—the next morning—"Sam, I'm sorry I lost my temper with that d——d gateman last night. You go and tell him so, and give him this," handing Mr. Dove a sovereign. Mr. Dove duly saw the gateman and delivered his message. The eyes of the latter shone at the sight of the golden peace offering. He took it, as Pepys would express it, pleased mightily. "You tell your guv'ner," said he, as he pocketed the sovereign, " that he can d—— well knock me down every time he passes if he'll pay me a quid each time he does it."

For all other matters relating to Strood—and they are many—the reader is referred to the " History of Strood."

This latter book is now out of print, and become scarce.. Happily—quite recently—a few unbound copies have been discovered, and may be had from the author, 78, Goddington Road, Strood: In red cloth, as original, 15/-, postage 9d.; unbound, 10/-, postage 6d.

Old Cobham College and Strood Lands.

As given by Lord John Cobham to endow Cobham College at the end of the 14th Century.

They are thus detailed to carry their historic identity. If any of these old field place names still survive, the writer would thank any present owner or occupier if he or she would kindly notify it to the writer.

A.D. 1572. Cobham College Lands in Strood.

Extract from the terrier of the Manor of Temple in Strood. This manor, states Seymour, was granted in 1227 by Henry III. to " The master and brethren of the Militia of the Temple of Solomon," called the Knights Templars (p. 753).

Certeyne other parcelles of Land letten wt. the Sayed Mannor of Wyllm. Standeley belonginnge to the College of Cobham.

One Fyle called Great Lewgors Lyinge to Landes belonginnge to Newerke cawlyed Hawkyns towardes the

Easte and West and Southe. To the Landes of heyres of John Turke towardes the Sowthe, and to the hyghe way cawled Key Streate towards the North and conteynethe vij. acres.

One other parcell of Lande cawled Lyttell Lewgors Lyinge to the landes belonginnge to the Sayed Newerke and to the Landes of Margarett Parke Wyddowe East and West. To the lands of the heyres of John Turke towardes the North and to the Landes of the Sayed Lorde Cobham whyche belongethe to the late Colledge of Cobham and nowe arre in the Tenure of Robert Bettes towardes the Sowthe and conteynethe II acres and III yeardes.

One Busshy peace of Lande cawled Brokesoles Lyinnge to the highe way cawled Key Streate towards the Sowthe. To the Landes of the heyres of Smythe now being in the Tenure of John Morton towardes the Easte, West and Northe and conteynethe ij. acres dimi.

One peace of Lande cawleyed Bealeschilde Lyinge to the Landes of Newerke Sowthe and West. To the highe waye leading from Strowde to Gravesend towardes the Northe and to the Landes of — Smythe nowe beinnge in the Tenure of John Mortone Easte and conteynethe j. acre and j. yearde.

One parcel of Marshe Landye Lyinge in a marshe cawled Bewells Marsh. To the Mershe Landes of the heyres of the sayed Smythe gent. towardes the Weste. To the Lande way leadinge to Bewells Marshe towardes the Sowthe, and to Bewells Marshe afforesayed towarde the Easte and to Temple Marshe Northe and conteynethe iij. acres.

Somma off the acres off the Colledge off Cobham Landes letten wt. Temple 16 acres dimi.

Certeyne parceles of the Colledge of Cobham Landes letten wt. the fforesayed parcell of Tempell Landes to Robert Bettes, lyinge in the parisshe of Strowde.

One Crofte of Lande Lyinge by a Barne. To the highe waye leadinge from Strowde to Cuxton towardes the Easte. To the sayde Barne and to the landes of the sayed Willm. Stanley sometime Willm. Peters towarde the

Sowthe. To the landes of the Colledge of Rochester sometyme of Newerke cawlyd Hawkins towardes the Weste and the sayed Barne cawled Woodcocks Barne and to the Barne close cawlyd Hawkyns close or yearde towards the Northe and conteynethe iij. acres, one yearde, II dayworkes, III pearches and dimi qr. of pearches.

One Lyttell peace of Lande Lyinge at the towns ende of Strowde. To the highe way leading from Strowde to Whitedyche [the old Leper Hospital which fronted the Vicarage grounds] towards the Northe. To the Landes of John Murton towards the Easte. To the Landes of the Colledge of Rochester sommetyme apperteyninnge to the Mr. of Newerke cawlyd Hawkyns towardes the Sowthe, and to the Landes of Willm. Reade towardes the West and conteynethe dimi acre per ann. IIs. charged to Mychel in the Colledge of Cobham.

Memorandum: This dimi acre is not charged wt. eney quit rent.

One peace of Lande Lyinge att White dyche. To the high waye leading from White dyche to Strowde towardes the Northe. To the Landes of Willm. Peters towardes the Easte and Sowthe and to the Landes of Lorde Cobham and of — Smythe gent. towarde the Weste and conteyneth one acre.

4 acres 3 yeardes 2 dayewerke 3 pearches and dimi qr. off a pearche.

One parcell of Lande whereon sometyme did stande a Barne and Lyethe by Crowsole to the high way leading from Strowde to Cuxtone towardes the west. To the Landes of Willm. Stanley sometyme Willm. Peters Northe East and Sowthe and conteyneth I yearde, 2 pearches, and dimi and a qr. off a pearch.

In the tenure of George Smalley and payinge per ann. xvd. and now in the occupation of Willm. Stanley.

III percells of Lande in the Tenure of John Murton. One hamblett of Lande Lyinge in the towne of Strowd in Hawkesborothe. To the highe waye Leadinnge from Mallinge to Hoo towarde the Castle. [Note: The ancient name of what is now the Mid-Kent Inn was the Castle, then

the Bull's Head and Castle.] To the Landes of Willm. Rede and John Murton towardes the Sowthe. To the Landes of Willm. Standley sometyme Willm. Peters Northe and West and conteynethe 1 yearde.

One parcell of Lande Lyinnge in a Fylde cawlyd Flyntersdene. To the Landes of — Smythe gent. towards the Sowthe. To the Landes of Margarett Parke Wydowe and of — Smythe towarde the Northe. And of the Landes of the Colledge of Rochester sometyme Newerke towardes the East and conteyneth 1 acre and 1 yearde.

One parcell of Ruffe grownde Lyinge besydes Ravens in the nether ende of the valley there. To the Landes of Rycharde Haddon esquyre towardes the North and West. To the Landes of the Colledge of Rochester sometyme apperteyninge to the late Hospitall in Strowde cawyld Newerke towardes the East. To the wood landes apper- to Temple Wood towardes the Sowthe and conteynethe 1 acre dimi in the Tenure of Jo. Murton by disseisin as it is sayed.

And payeth 9 bu barley per ann.

Dyverse parcelles of Lande Lyinge emonge the Landes of Rycharde Haddon esquyre apperteyninge to his Farme cawyld Knightes Place whych saye parcells arre also parte of the possessions of the Colledge of Cobham and be in the tenure of the Farmor of the sayd Rych. Haddon.

One parcell of Lande Lyinge in a fylde cawlyd East Croft to the Landes apperteyninge to the late Colledge of Cobham whych are cawlyd Danyell's Longe Crofte in Bredthe 12 Roddes towardes the Weste. To the Landes of Rychard Haddon sometymes Danyells in Lengthe 23 Roddes towardes the Northe. To the Landes of Mres. Parke sometyme Volney in Bredthe 12 Roddes towardes the Easte. To the Landes of the sayd Richard Haddon in Lengthe 31 Roddes towardes the Sowthe and conteyneth 11 acres.

One peace of Wood and Busshe Land cawled Ravens Lyininge in Strowde Parish. To the Landes of L. Cobham sometyme apperteyninge to the Colledge of Cobham towarde the Easte. To the Landes of Rychard Haddon

esquyre towarde the Spwthe (?). To the Landes of the heyres of Pessocke towardes the Weste and to the Landes of Margarett Parke Wyddow sometyme Bowley towardes the Northe and conteyneth III acres.

One peace of Lande cawled Danyells Longe Crofte Lyinge to the Landes of Rychd. Haddon West Southe and Northe. And to the parcell of Lande last above mentyoned Lyinge in East Crofte towardes the Easte, the olde waye leadinge from Higham to Mallinge Lyinge through the West ende thereof and conteyneth by mesure v. acres.

One parcell of Lande cawled Wynton's Crofte Lyeth to the Landes of Rychard Haddon esqr. whyche adjoynethe to Temple Woode towarde the Sowthe. To the Landes of the sayed Rychard Haddon cawled Ferney Crofte towardes the Northe, and to the Landes appertaynninge to the Late Colledge of Cobham towardes the East and West and conteynethe III acres, whereof one acre is wood land.

A parcell of Lande cawled Temple Crofte and sometyme Gybbes longe crofte Lyeth in Bredthe X Roddes to the Landes of the sayed Rycharde Haddon esqr. towardes the Easte. To the wood of my Lorde cawled Tempell Wood in lengthe 26 Roddes towards the Sowthe to the olde waye leadinnge from Higham to Mallinge towardes the West, in Bredthe 10 Roddes and conteynethe I acre dimi.

Note at margin.—At the Sowthe-Easte corner off this fylde in Temple Wood hedge standeth a very Auntyant Bounde whych is a greatt maple, and this maple declareth how farre this parcell off my L. Cobhams Lande extendeth in Lengthe.

A parcell of wood Lande or arable Lande cawled Swanscotton heathe or Swanscotton woodd Lyeth to the Temple Wood towardes the Easte and Sowthe. To the wood landes of Rychard Haddon esquyre cawled Swansshotton [altered from Swanscotton] wood towarde the West. And to the Landes of the sayed Rychard Haddon

cawled Swansshotton crofte towardes the North and conteyneth v. acres.

Note in margin.—Off 10 years growthe 5 Elzth. Reg.

One parcell of Lande cawlyd Gybbsgrove wt. a parcell of Wood Lande cawlethe Sowthelandes garden conteynninge in all 111 acres and 111 other parcelles of lande and wood conteyninge 1 acre and dimi. And also hallf one acre of Lande Lyinge besydes Danyell's longe crofte lye altogethers besydes the olde waye leading from Higham to Malling thatt is to saye to the same waye towardes the Weste. And to the Landes of the sayed Rych. Haddon towardes the Weste, Northe, Southe and East and conteyneth in all v. acres.

Somma totalis 24 acres dimi.

Arable lande 11 acres.

In wood lande 13 acres dimi.

XVIIth. Century Tokens Issued in Strood, Kent.

Nos. in Williamson.

532	O.	Henry Allen at the—A bull's head	
	R.	Castel in Strood—A Castle	¼
533	O.	Edward Berblocke—The Grocers' Arms	
	R.	In Strovd in Kent—E.M.B.	¼
534	O.	Robert Coverdale at Strood (in three lines)	
	R.	His Halfe Peny, 1668, R.H.C. (in four lines)	½
535	O.	Philip Ewere of—P.E.	
	R.	Strood in Kent—1652	¼
535*		A variety from the same die has the date 1651. This is very singular as, although of the previous year, it is evident that the date 1652 was erased and 1651 cut or punched into the die before this specimen was struck	¼
536		Another variety from different dies is dated 1666	
537	O.	Hennere Figgett—H.M.F.	
	R.	Of Strood in Kent—1654	¼
538	O.	Anth. Lovell in Strovd—An Angel	
	R.	Neere Rochester—A.S.L. 68	¼

539 O. Constance Walsall—A bird
R. In Strovd in Kent—A still ¼
540 O. Constant Walsall—A still
R. Of Strvd in Kent—W.C., 1666 ¼
541 O. Constant Walsall—A still
R. In Strvd, 1667—C.W.
May belong to Strood in Kent.
O. Samwell Bvdd—A tree
R. In Strowde, 1664—S.B. ¼
O. Richard Wake—A man making candles
R. In Strowde, 1664—R.W. ¼
Belongs to Stroud in Glos.
O. William Hopton—Three Cloves
R. Of Strowd, 1655—W.H. ¼
A variety has three crosses.

List of Strood Voters. Rochester Election, 1792.

James Bromley, apothecary.
Robert Horsenaill (sen.), shipwright.
William Horsenail, broker.
Thos. Hempson, bricklayer.
Alexander Bridge, gent.
Edward Farthing, collar maker.
John Smith, peruke maker.
Thos. Rogers, block maker.
Henry Dixon Edmeads, carpenter.
Robert Friend, baker.
Charles Lidwell, butcher.
George Hickman, victualler.
William Gutteridge, baker.
Richard Peachey, cordwainer.
Medhurst Roots, taylor.
Samuel Coleman March, linen draper.
Thos. Wiffen, grocer.
Jehu Hider, fisherman.
John Howes, shoemaker.
Thos. Balcomb, ditto.
Geo. Calcraft Hickman, baker.
James Bills, shopkeeper.

Thos. Weekes, bricklayer.
John Welch, victualler.
George Jenkins, fisherman.
John Varrel, fisherman.
Stephen Glover, carpenter.
William Bruck, victualler.
Robert Wilson, butcher.
Edward Smallman, wheelwright.
John Fred Freeland, tallow chandler.
John King, hairdresser.
Wm. Bodjam, baker.
John Moore, fisherman.
Richard Whiffen, brazier.
John Morson, fisherman.
John Puckley (the elder), hairdresser.
George Warner, cooper.
Thos. Cornwell, cordwainer.
Paul Bartrum, shopkeeper.
Cornelius West, bricklayer.
John Nicholls, mariner.
Henry Jas. Kidd, sailmaker.
John Puckle, Jr., hairdresser.
John Redsell, fisherman.
John Watson, fisherman.

List printed at Phœnix Office, Rochester, by Gillman and Etherington.

Ingatherings of Scraps and Gleanings.

Accident at Rochester (old) Bridge.—This very sad event, when 15 persons were drowned by the overturning of a boat, occurred, as before noted, through the negligence of workmen repairing the bridge. The whole of the 15 occupants were drowned. The accident happened about seven o'clock in the evening on September 13th, 1816. When the bodies were recovered they were buried in the Churchyard of St. Mary's, Chatham.

" A memorial stone was erected on the outside of the east wall of St. Mary's Church, Chatham, whereon is, or rather was, recorded the number of the victims. . . . . .

The stone has disappeared."—"Rochester Journal," September 28th, 1895.

The following is the list of the drowned. They were chiefly children of a school then conducted by members of the Gilbert-Mills family. This school was situated in Clover Street, Chatham:—

Thomas Gilbert, Chatham, aged 21 years.
Miss Eliza Gilbert, Chatham, 25 years.
Mrs. Maria Mills, Chatham, 27 years.
Alexander Mills, Chatham, aged 27 years.
Anna Eliza Wharton Mills, Chatham, 3 years.
Mary Anne Brocke, Chatham, 11 years.
Matilda Morson, Chatham, 7 years.
Mary Anne South, Sheerness, 13 years.
Elizabeth Mackett, Chatham, 12 years.
Mary Anne Obrie, Chatham, 7 years.
Jemima Gouge, Sittingbourne, 10 years.
Agnes Reynolds, Maidstone, 6 years.
Johanna Desbois, London, 10 years.
Mary Anne Mathews, nr. Chelmsford, Essex, 11 years.
Thos. Lear Waterman.
Total 15.

These particulars are given as the date of the accident and the number of the unfortunate drowned have, through lapse of time and conflicting accounts, become somewhat confused.

The book from which the above names, etc., are quoted, was written by William Stern Palmer, of Romsey, who was brother-in-law to Mr. Alexander Mills, one of the victims. It consists of 165 pages. There are about five of these pages devoted to the historic facts, and the other 160 to excursive theological and scriptural matters.

Strood Oddments.

"On Saturday last, as a publican at Strood was sorting a quantity of halfpence and farthings which had been kept in a wooden bowl, he grew so tired of the work that he offered to sell the whole for 14s. in silver. Two of the company bought them and paid 7s. each. They

carried them to another house and took 7s. each out of the bowl, when a third chapman offered £1 4s. for what remained. This was accepted. The latter then took out the full amount he had paid, and there still remained 19s. 4¼d. to the last purchaser."—"Kentish Gazette," 2nd December, 1791.

In 1792 the year's rent of Strood tollgate was let for £1,030 to a gentleman at Dover.

"32 men of Strodes were withdrawn from the jurisdiction of the City of Rochester."—p. 145, Vol. II., Furley's *Weald of Kent*.

NOTE.—Furley does not give the date. It is an ancient document by the old way of spelling, viz., Strode. It probably covers the period when the north side only of Strood High Street lay within the City limits, the inference being that the men "withdrawn" lived in parts of Strood lying without the then City limits.

Early in January, 1802, Lewis Rowe, presumably a native of Strood, formerly host of the Ship, Blue Town, Sheerness, died at his brother's house, the Red Lion, near the church at Chatham. As he was a cavalry volunteer, there was an imposing military funeral at Strood, his comrades and a massed body of volunteers escorted his body to the grave..

28 June, 1650. Admiralty Proceedings.

"Order a reward of £5 out of the Prize Office to Thos. Play, William Paddington, and Wm. Lukins, Fishermen of Strood, and their two servants, who took a Sturgeon in the Medway 8 ft. long and presented it to the Council of State. Their charges in coming up amounting to 20s.

"Order that the collectors for Prize goods pay Robert Cotymor out of the tenths of prizes of the said £5, which he has disbursed to the said fishermen."—*State Papers Domestic*.

John Swan, one of the Masters of Newark Hospital and Vicar of Strood, a Benedictine Monk of the Church of Rochester, was made a Papal Chaplain by Pope Boniface IX. in 1396.—*Cal. Papal Letters*, IV., 311, p. 137.

24th May, 1246. Grant to the House of the Hospital of St. Mary Strondes of two-thirds of the woods by Malling belonging to the Manor of Aylesford in Frank

Almoin, the remaining one-third and the custom of the carriage of Strangers passing over to remain in the said Manor, nor shall the King's servants interfere with the said house, but it shall hold the said wood at its own disposition pursuiant to a charter of King Richard.—*Cal. Charter Rolls*, 30, Henry III., p. 293.

After the Battle of Trafalgar there was a Patriotic Fund raised for the benefit of the widows and orphans. Strood contributed £65. The Strood and Frindsbury Volunteers also raised £12 1s. 9d.

Suit about the year 1500 (Court of Requests, Bundle 6, No. 52), in which Thomas Stace was plaintiff and Lord Cobham, defendant, concerning lands in Cobham.

(Early Chancery proceedings, Bundle 60, No. 194), fifteenth century: the Master of the hospital of Our Lady of Strood v. the Mayor of Rochester; as to an action by the Vicar (named) of St. Margaret's, Rochester.

(Ditto, Bundle 61, No. 523), same date: Robert Raly v. Corporation of Rochester; brought by the master of the hospital of Our Lady of Strood.

(Ditto, Bundle 64, No. 496), same date: Walter Richardson, Brewer, of Strood, v. Mayor of Rochester; the same hospital and master of the " new " work there.

Strood's Name Derivation.

" An old road shewing signs of Roman construction can be traced from Colchester to Mersea Island. A portion is called Strood Causey. This is of great antiquity, and is probably Roman work; its antiquity is shown by the fact that there is no tradition as to its origin, etc."—*Translations of the Essex Archæological Society*, New Series, Vol. III., p. 132.

It may be noted that the paved way going out to the sea at Whitstable, known as the " Street," is probably due to the same cause.

Rochester's Silver Mace.

We can never be accused of scanting the historic and other distinctions attaching to Strood. Note the follow-

ing and see where skill and ability directed the steps of our City Fathers when they decided to have a new mace worthy of the City. This old mace of 1591 was doubtless melted up to the Civil War funds during the Commonwealth struggle with Charles I. The present great mace was made after the Restoration, and which has been the City's pride ever since.

	£	s.	d.
Payed for the mackinge of the iron for the great mace	0	2	0
Delivered to the goldsmythe of Strowde, 24 ounces of sylver at Vs. the ounce towardes the mackinge of the Great Mace	6	0	0
Payed for Golde to guilte the Mace	1	6	0
Payed 17th October, 1591, for the Gouldsmith of Strowde for the mackinge of the Mace	1	16	0

But its foundations are iron! Where this restoration mace was made the writer does not know.

In the Patent Rolls, Edward IV., are the following entries:—

28th Novr., 1438. Pardon of Outlawry to Nicholas Champeneys, late of Strode, C. Kent, "gentilman," for not appearing to answer John Porter, of London, "barbour," touching a debt of £16 17s. 0d.

1st Novr., 1475. Ditto to "John Wyllyems, late of Strode, Kent, cordewainer," and Margaret, his wife, executrix of the will of Thomas Elyse, yeoman, and servant of the Bishop of Rochester, for failing to answer the plea that they should pay 40s. to John Stonys, a citizen and skinner of London.

There is also a similar entry regarding John Petyr, late of Strode, Co. Kent, "gentilman," alias John Peter "Notarie."

On Sunday night, 9th November, 1800, a terrific gale blew over the South of England. There was great devastation. Among the latter items a windmill at Frindsbury, belonging to Mr. Hulkes, caught fire owing to the friction of the mill racing round in this great wind. It was totally consumed.

Visits to Rochester.

King Edward I., February 19th and 27th, 1300.

Isabel Bruce (prisoner in Rochester Castle from March till October, 1314).

John II., King of France, 2nd July, 1360.

Sigismund, Emperor of Germany, with 1,000 Knights, 1416.

Louis of Bruges, 1472.

Margaret of York, Sister of Edward IV., 1480.

Henry VII., 1492, 1494, and 1498.

Charles V., Emperor of Germany, 1522.

Henry VIII. and Anne of Cleves, 1540.

Duke of Nagera, 1543 and 1544.

Queen Elizabeth, 1573 and 1588.

Queen Elizabeth and Duke Anjou, 1582.

James I., 1604.

A Dickens' Item.

"The Boston Advertiser" (1868) states that the Perkins Institute for the Blind (of that city) has been nearly still for several years for lack of Funds. But continued efforts have been made by the director to keep it going, with what effect may be seen by the following letter received from Mr. Charles Dickens:—"Gads Hill, Higham-by-Rochester, Kent. May 18th, 1868. Dear Mr. Howe,—If you will apply personally to William I. S. Amery, of Boston, that gentleman, agent to my bankers, Messrs. Coutts and Co. (Strand, London), will pay you 1,700 dollars. This, in accordance with your estimate, I place at your disposal for the production of 250 copies of the 'Old Curiosity Shop,' printed in raised letters for the use of the blind. Kindly use your own discretion concerning it, and you will please me.—Faithfully yours, Charles Dickens."

Inventory of parishe goods of St. Nicholas, Strood, 23rd July, 1552:—

Lyonell Newman and Richard Medcalf, Churchwardens.

" The Churche goods of Strode aforesaid beyng vewed and surveyd of newe by the said commyssioners and also comytted to the custodie of the said Churchewardens avely to be kepte to be forthcoming at al tymes when . . . shalbe requyred an wh . . . was praysed by the said Churchwardens and John V— ernard and William Hylton, paryshoners of Strode afforesaid as the particulers hereafter wrytten more playnly doythe appere.

IMPRIMIS.

A cope of red velvett, xii^{s}.

A cope of whyte damaske, xiii^{s}. iiii^{d}.

A cope of Blacke velvett, iiii^{s}.

ii. Old coopes of sylke, viii^{s}.

An old vestment of whyte damaske, iii^{s}. iiii^{d}..

An old vestment of black velvett, ii^{s}. and viii^{d}..

An olde vestment of blew, xvi^{d}..

iii. Old vestments remaynyng in thands of John Ffadyane and Richard Archipole layte Churchwardens of Strode afforesaide, iii^{s}..

A herse cloyth of silk, iiii^{s}..

vi. Old towells, vi^{s}. viii^{d}..

iii. Old alter cloythes, ii^{s}..

iiii. Old surplies, iiii^{s}..

ii. Corporas cases with cloythes, xx^{d}..

i. Cloythe for the high aulter of yalow and blew sylk, vi^{s}. viii^{d}..

ii. Old latten candilsticks, vi^{d}..

A chalase of sylver and a cover weyng tenne ounc's di at iii.-viii^{d}. the ounce, xlvi^{s}. and viii^{d}..

An other chalasse of sylver with a cover parcell gylte weyng ffourteeyn ouncs thre quarters at v^{s}. the unce, iii^{l}. xiii^{s}. i^{d}..

Item iiii belles in the stepill.

Item, A lytill sanctus bell endorsed.

Out of the particulers within wrytten the said Commissioners have appoynted and delyvered unto the sayed Churchewardens to the use and behoof of the said churche

for thadministracon of the Sacraments and Commyn Prayers to be ministred and used in the same churche their particulars following:—

First a cope of whyte damaske.
A vestment of whyte damaske.
A cope of reyd velvett.
A vestement of reyd velvytt.
A herse cloythe.
iii. Surplics.
ii. Chalasses.
ii. Alter cloythes.
A cloythe to hang before the Table of yalow and blew sylke.
ii. of the best towells.

(pp. 290-1, *Kent Arch.*, Vol. 14.)

Kent Fines.

Westminster: Easter in three weeks, 1313. Richard, son of James de Honebergh, and Isabella, his wife, plaintiffs. Walter de la Haye, parson of the Church of Tillebrook defendant. 1 Messuage and 24 acres of land in ffrendesbury and Strode. Rights of parson Walter admitted, who grants for the concession, the heirs of de Honebergh. (p. 353, *Kent Arch.*, Vol. XI.)

WOULDHAM.

" No-one really fails who does his best." —*Lord Avebury.*

BOOKS.

" I have friends whose society is extremely agreeable to me; they are of all ages, and of every country. . . . It is easy to gain access to them. . . . They are never troublesome. . . . Some relate to me the events of past ages. Some teach me how to live, and others to die." —*Petrarch.*

THE parish of Wouldham lies next to that of St. Margaret's, Rochester, and a small portion of the parish lies within the Rochester City boundary; and the river rights vested in Rochester extend up to Hawkwood, in the parish of Burham.

The name has had its variations in spelling. In the Saxon charters it is written Wuldaham; in the later succeeding Latin as Vuldeham, and in Domesday Oldeham. Hasted spells it as Woldham, the Registrum as Woldeham, and Dr. Harris also quotes Uldeham. The generally-agreed acceptance for its name derivation is that its first part, " Wolde," arose from the Saxon, meaning a plain open down, free from trees and wood; as opposite to " Weald," which means a low-wooded land; and " ham " a village or settlement. Out of this last syllable has evolved, in the writer's view, the most blessed word in our language—the word Home.

Philpott's definition as " Under the Wold " hardly agrees with the above. Wouldham lies in the Bailiwick of Hoo, Hundred of Larkfield, and Lath of Aylesford, and the Diocese of Rochester, in which Deanery it also stood until 1846, when it was placed in the Deanery of Cobham.

The lands appear always to have had a division, marking off one part as the greater and the other as the lesser. These are named in the Registrum as " Magna and Parva Woldham." These lands were first given to Rochester (the Priory of St. Andrew's) by King Ethelbert, in the year 751; then by his successors it was taken away; but one Elfstane Heahstanine bought it of King

WOULDHAM CHURCH AND WAR MEMORIAL.

Eadmond for 1,200 marks in gold and thirty pounds in silver. His son Elfegus paid the greater part of this money, and King Eadmond's successor confirmed this sale.

To appease his brother Elfric for so large a gift to the Church, he gave him lands at Erith, Cray, Ainsford, and at Wouldham, for his life. Elfric dying, he then gave the lands to his nephew, Eadric, the son of Elfric, his brother. This nephew dying also before him, leaving no children, he took these lands to himself again, leaving Cray to his nephew's widow for her life. Elphege being ill, sent for Dunstan, Archbishop of Canterbury, and made his will. He gave one-third of his estate to Christ Church, Canterbury, one-third to Rochester, and the other to his wife.

His widow re-married, and her second husband, Leofsuna, tried to upset this will. But he did not succeed; the will was to stand, and Wouldham remained the property of St. Andrew's. These records are in the *Textus Roffense*, f. 147. In the same is a grant, f. 152, of Woldham, and Littlebrook, to Rochester Priory by King Ethelred to Godwin, Bishop of Rochester, of six sulingas or plow lands at Woldham, and one at Littlebrook. The boundings (boundaries) are written in Saxon, and the document is dated A.D. 995. By a later entry, f. 172, it appears that this grant was partly in exchange for lands at Reckenham, Suffolk, too far off to be of equal use to the Bishop. In the *Customale Roffense*, frequent mention is made of a water mill at Wouldham, and once a year every house in the parish had to send a man, for one day, to help to clear the mill pond and passage ditch, so that the water could freely enter to turn the mill. It also contains a long and particular account of the customs of the Manor, p. 20. The inhabited part is on the lowlands near the river, and, of course, our old historian, Mr. Hasted, writing in 1790, could not see much in it to charm the eye, for he compares it to Barming—with which village he had just dealt—stating that Wouldham was in a situation "far less

pleasant . . . and from its contiguity to the marshes is accounted far from being healthy."* He tells us that "In it there is a handsome sashed brick house, built by Captain Robert Trevor, of the Navy, since the residence of George Guy, Esqr." About a mile northward, in a situation equally low, and about the same distance from the river, is the house of Starkey's, which, though now only a farmhouse, has still a handsome appearance, being a strong building of stone, with gothic windows and door cases of Ashlar stone. The chalk hills rise up at the rear of the village; and over the river—a back ground to the villages opposite—rise the beautiful hills in the west.

Somehow, our old historian had but a limited view for the beauty of a landscape, for Mr. Hasted says this upper land "is chalk, covered with flints, being poor and unfertile. A dreary country." It is true that the "industrial" period gave but sordid dwellings to Wouldham, and cement incrustation has not helped to make this look any better. One hundred and thirty years ago, in digging a trench from Wouldham House up to the downs, several celts of the bronze age were found there. In Rochester Museum are a pair of huge ivory tusks of a male mammoth found at Wouldham; the combined length is 10ft. 5ins., with other bone and teeth, which remains were also found at Wouldham, Feb. 23rd, 1906. Domesday records that "the Bishop of Rochester holds Oldeham. It was taxed for six sulings . . . the arable land is five carucates. In demesne there are two and eighteen villeins, with sixteen borderers having six carucates. There are six servants, one fishery, and sixty acres of meadow wood for the pannage of twenty hogs."

A carucate, or plow-land, meant 100 acres. Villeins held lands at the will of their Norman lords; the serf was in the lowest scale of bond service—a slave in fact. Lord John Cobham, who built Cooling Castle, nobly helped to free the serfs from bondage.

* The question of ague—its cause and disappearance—taken from the International Malaria Enquiry Commission, appears (summarised) in Volume III. Present day experience cannot realise the widespread afflictions of the ague that formerly so greatly prevailed.

" If one would form a just idea of England, conquered by William of Normandy . . . he must imagine two nations . . . both subject to William; but in the one case subordinate, in the other subjugated . . . the Normans, rich and free; the Saxons, poor and serving. . . . The former in spacious mansions; walled and moated castles. The latter scattered over with huts and straw, and ruined hovels . . . that people happy and idle . . . with knights and nobles; this with men of pains and labour; with farmers and artisans; . . . on one side luxury and insolence, on the other misery and envy—not the envy of the poor at the sight of opulence they cannot reach, but the envy of the despoiled in the presence of the despoilers " (Thierry). Let the reader noting these facts render grateful homage to those brave souls who saved England from a like enslavement. Bishop Gundulph—as did Lanfranc—divided the church lands of his See between himself and the monks of St. Andrew's Priory. He passed Wouldham to the monks, and Reckenham, in Suffolk, to himself. It put the hardships of distance upon himself, and the far lesser task on the monks or the poor people of Wouldham. But Gilbert de Glanvill, his successor, would not accept this, and put things as they were before, after his accession to the See in 1185. But the monks held the Manor of Wouldham until the Dissolution in 1541.

In the reigns of Edwards I. and II., the Bishop claimed several liberties belonging to these lands and the fees of his church. So also did the prior of St. Andrew's of the Manor. They were granted to the prior and convent; also free warren in their demesne lands of this manor. No-one to hunt or take on the lands belonging to them without license, under a penalty of ten pounds. A serious sum then. A Court Leet and Court Baron were held for this manor.

" Rings " is a manor here, a small part of it lying within the limits of Rochester. It was formerly in the possession of Robert de Woldham. The 45th Bishop of Rochester was Thomas de Woldeham. Whether of the

above family, though extremely probable, the writer cannot say. He refused the office on his first election, but accepted it on the second pressure of the monks. He was consecrated at Chartham, 6th January, 1292. He was also Vicar of Burham, 1302. He died 28th February, 1316, leaving his belongings to the Cathedral, local churches, hospitals, and to the poor. To St. Bartholomew's Hospital he left 13s. To Newark Hospital, Strood, 10s. To the "Lepers of White Ditche" —an old Hospital, which stood opposite the St. Nicholas Vicarage garden wall, on Strood Hill, he left 6s. 8d.

The lands of the de Woldehams pased by division to a family named Cosington, living at Aylesford, and part to a family named Carter. In the time of Henry VI. it was sold to Sir William Whorne, a Lord Mayor of London, who built Whorne's Place, the other side of the river. Another final part passed through the names of Lawrence, Hadde, Roydon, and Brockhull. The whole property was later on sold to Sir John Levison (Lewson), who had become the owner of the Whorne's Place estates. From the Levisons it all passed to the Marshams; Sir Robert Marsham, Bart., was created, 1716, Baron Romney of Mote Park, Maidstone (see Vol. I., pp. 13, 15, 16, 43, and 45).

Mention has been made of Starkey's, which lay in the part of the parish known as Little Wouldham. It had formerly been known as the Manor of Lyttlyhall, and Woldham Hall. In the time of Edward III. it was possessed by Richard Byset, who held it at a quarter of a knight's fee in " Parva " (little) Woldham (book of knight's fee in the Exchequer), passing later on to Henry de Bokeland (probably living at Luddesdown), who sold it to Henry Newman (see Vol. II.). His descendant conveyed it to Humphrey Starkey, descendant from the Starkey's of Wrenbury, and Oulton in Cheshire, who bore for his arms " Sable, a stork proper." In 1473 he was Recorder of London, and in 1485 was chief baron of the Exchequer, and was knighted.

He built a fine house, of which some part remains,

together with a handsome chapel. A fragment of the latter existed in 1798. Hence it acquired the name of Starkey's. He died possessing it, and was buried in St. Leonard's Church, Shoreditch, London, leaving four daughters. Anne, the youngest, had married Sir John Rainsford. His son, of the same name, was rather favoured by Henry VIII.—a position not without its perils—who made him a privy councillor. He parted with this estate to Lambe, who later sold it to Sir John Levison, from whom it passed to the Marshams.

" Sellers " is a manor, partly in Wouldham and a part in Burham—within it lying the mansion known as Wouldham Hall. In 1211 it was held by the de Woldehams; then it passed to Robert le Neve, whose heirs sold it to John At Celar, or Celere. A descendant, Warine at Celere, held it in the 30th year of Edward III., and going through many descents, it became known as "Sellers," and the family spelt their name after this manner. But a female heiress carried it, in marriage, to John Beuley, gent., and in his descendants it became known as Beuley's Court, though the mansion itself kept the name of Wouldham Hall. In 1693, the Beuleys sold it to Thomas Manley, of Chester. It was in this name in 1779, when it was sold by three brothers to Joseph Brooke, Esq. On the death, in 1796, of his widow, it went by his will to Rev. John Kenward Shaw, of Town Malling, who assumed the name of Brooke. He held it in Mr. Hasted's day. From these—and probably other successions—it became the property of Henry Peters, Esq. It is now the property of the British Portland Cement Company.

Phippin (1867) states that a ford existed at Wouldham. The late Mr. Geo. Payne accepts this fact, as there is a drift below Halling Ferry—most probably arising from the stones of the ancient ford—where the detritus lodges, and so shallows the water that it impedes the passage of larger craft (see p. 143, *Collectania Cantiana*).

In July, 1634, the " heires of . . . Bettes at Wouldham for seaven acres and a half of land," paid a manor fee of 7s. 6d. to the Manor of Hoden Fee at Cobham (p. 127, *Arch. Cant.*).

WOULDHAM *(Continued).*

" Grief should be
Like joy, majestic, equable, sedate;
Confirming, cleansing, raising, making free,
Strong to consume small troubles."
—*Aubrey de Vere.*

" From the spirits on earth that adore,
From the souls that intreat and implore
In the fervour and passion of prayer;
From the hearts that are broken with losses,
And weary with dragging the crosses
Too heavy for mortals to bear
Grant comfort in answer to prayer." —*Anon.*

THE Church of Wouldham is dedicated to All Saints, though conjecture seems to incline to its being originally dedicated to All Hallows; this is very probable. " All Hallows " was the old English designation of All Saints. It was a festival instituted by Pope Boniface IV., early in the 7th century, on the occasion of his transforming the old Roman Pantheon into a Christian Church —or Temple. He then consecrated it to the Virgin Mary and all the Martyrs. It took two centuries to take root, and then it spread through the Western Churches. Both these—All Hallows and All Saints' festival—are kept on the 1st of November. Really, there is nothing to divide these two patronal names.

This is a truly interesting old church, containing Norman and old Early English work. And in its west wall are some Roman tiles. Except for Saxon work, it appears to be touched by all periods. There is an unusually well-conceived lychgate erected at the entrance to the churchyard. It stands there—erected to the memory of the men of Wouldham who lost their lives in the Great War. One can honestly pay a tribute to the women of Wouldham for their constant and faithful remembrance of their dead. Each time the writer has visited this old church there, at the entrance, were always hanging round floral tributes to their memory. The names are all inscribed on tablets in its south and north

walls .This gate is built to endure, and such is the nature of its design, material, and construction—that saving accident or evil design, it will endure for many generations, for:—

> "As you proudly gave your jewelled gift,
> We'll give our lesser offerings with a smile;
> Nor falter on that path where all too swift
> You led the way and leapt the golden stile."

Yes, these died to save the liberties of the living as well as for those yet unborn.

The south porch, though modern, is nicely designed and well worked out in flint with stone dressings. The tower, which stands north west, is sturdily built, on much the same plan, with black squared flints and stone dressings. It has a turret, and is battlemented.

In the south wall—near the chancel—is what appears to be a squint, although its interior slants are equal on both sides.

The west door is modern. The interior of this church is full of interest.

There was a church here in Domesday times, as, according to the *Textus Roffensis*, it paid the usual chrism fee to Rochester of 9 denarii.

It has always been in the Diocese and Archdeaconry of Rochester, and was in its Deanery until 1846, when it was placed in the Deanery of Cobham. There appears to have been two chapels, one dedicated to Our Lady and the other to St. Blaise. The organ stands in what was formerly known as Starkey's Chauntry. The piscina at the near east end of the south aisle gives full indication that this portion was an ancient side chapel.

Mr. Fielding gives the font as being Norman, and though less massive than those Norman fonts at St. Mary's, Higham, and Cooling, the writer holds the same view. As with those above noted, it has a central post and four slender pillars, one at each corner. The plinth is old—the base new. There are the socket holes, in which hinge and cover fastening once stood, still in evidence.

It appears that the church was very largely rebuilt in the reign of Henry VII., 1422-1461. The north door leads into the ringers' chamber of the tower. This old door is a fine example of the ancient oak-planked doors, and its doorcase accords with an earlier date than the tower. North and south doors were very usual in old churches. It is as usual to find one of them closed up, for when, in winter, both were open at the same time, it made the cold draught too intense to endure.

The tower contained four bells, dated 1624. There are now six. The north aisle is narrow and is a lean-to. This explains the shallow depth of the Starkey Chauntry. The south aisle is gabled and spacious with open timber work. The only original tie beam is that in the nave before the chancel arch. The seating and pulpit are all of modern work. At the end of the north aisle can be seen the steps leading up to the rood loft. The access is very unusual. The passageway lies through the cross wall, which was undoubtedly cut for it. There is no outside rood turret; all the stair-work lies under cover of the north aisle. The north piers are octagonal; the south central pillar circular. The curves of the arcade arches are cut low—probably an early expression of the gothic art. The south arcade was anciently the south wall of the church, the aisle being a later addition. Above the central pillar one is indeed glad to observe that the eastern part of a Norman window, top curve and slant, has been left. It may have been thoughtfully so left, or it may, at the time of adding the south aisle, been filled in, to be re-discovered in later years.

In the east respond of the south arcade is a very beautifully-arched and canopy moulded niche. This might have been the place occupied by the figure of St. Blaise. But as Wouldham Church possessed—apparently—twelve altars, it is impossible to be sure, unless definite evidence arises. On the other hand, St. Blaise may have had its station in the side chapel. The responds from the west wall are square shaped, the extension from the west

wall on the south being quite double that on the north. No ancient glass, unfortunately, is to be found in the church.

In the chancel, in its east wall, are two aumbries. In the south wall, near the altar, is a piscina; and on the north wall of the chancel is a rare brass, believed to be quite unique in the whole kingdom. Though there are 152 such brasses in England, no other possesses the rare features attaching to this one. Its description and wording follow:—Kneeling effigy of a man in civil dress with cloak, and a lady in French hood, ruff, and gown with hanging sleeves. Inscription (there are mottoes in the four languages): Morley, s. of Roger and Ursula Monox, a youth of excellent hopes, who, beside other notable gifts of mind and body, though he had never been abroad, could speak Latin, Italian, and French, and could even understand Spanish; 1602; aged 23. And his sister Mary; 1597; aged 5.

The three-light east window is also a rare feature. It is—as Captain Hewitt's beautiful drawing will show—of flamboyant gothic. A design much favoured at this period abroad, but rarely in England. It is 14th century work. At this period the perpendicular style prevailed in England—as may be noted in the south aisle east window.

The writer would like to express his warm appreciation of the ready help given by the Vicar, the Rev. J. Towers Clapperton, M.A., to whom he stands also indebted for the transcription of this brass.

Both the north and south chancel walls carry two old bays, in which are pierced small lancet-shaped lights. It is very difficult to date these latter.

The square-headed window in the south wall nearest east is of two lights. The next being the "squint" above noted; it is glassed as a window. The mullions and the tracery of the next window are thought to be 14th century work. And those in the north wall, 13th century. A rounded trefoil kind of design is the prevailing pattern of the tracery of these windows.

The window south following is presumably more modern, and is of a semi-Norman design. That in the west wall on the south follows patterns already noted. There is, in the north wall, a narrow window, glassed with a modern stained glass design. It cannot be held to be very artistic, and the colour tone is rather glaring. The end pier (west) on the north arcade, is also circular.

Mr. Fielding states that there is a curious pewter basin, and a stoup of the same metal in the church. The pewter chalice and paten still remain. The chalice is dated 1572, but the stand is of Edward VIth. (but this is open to question). The paten is dated 1717. The registers begin in 1538, and are stated to consist altogether of 13 vols. Here, as in some other particulars, Wouldham stands rather unique. The writer believes this 1538 register to be the oldest in Kent, if not in England!

During the Commonwealth the Vicar of Maidstone was summoned to the House of Commons "as a delinquent, for words which he had uttered in a sermon; and was sequestered in April, 1643. At which time one Samuel Smith was foisted on the parish" (Walker: *Sufferings of the Clergy*, p. 202, part II.).

Walker claims that those clergy so deprived of their livings probably made "a total of ten thousand," which, assuming that each person ejected had four persons belonging to him, the number of wives and children must have fallen little short of forty thousand." Many of the clergy were imprisoned, and he adds that, in London, after "they had filled all the common jayles and compters with them they were forced to erect new jayls." A number of these unfortunates were also imprisoned in ships then lying in the Thames, and under so sad conditions that it rather approached the Black Hole of Calcutta. But what eventuated was that the people who feared to have their children openly baptised in populous places like Maidstone, took them quietly into the more obscure village churches for baptism, and the adults for marriages.

At Teston, Allington, and Aylesford, these events swell the register entries much beyond the normal.

At Wouldham, the Rochester people made their pilgrimages for the like purposes (see pp. 5-13, *Parish Registers: Rochester Diocese*).

Syr William Hoggesson (Hodgson, Hugesson) signed the declaration of Renunciation of the Papal Authority in 1534, viz., " That the Bishop of Rome hath no greater jurisdiction committed to him by God in this realm of England than any other foreign bishop." Syr William Hoggeson was Vicar of Wouldham, 1530-8.

Inventories of Parish Church goods, 1553.

Thys is the vitary (inventory) of the parisshe of Wolldam, made the ix. daye of November, in the vi. yere oure souerent lorde Kynge Edward the VI.

Conrade Richardson, Curate; Jhon Boweman and Robert Yates, churchwardens.

Thys is the plate ij challesesye and them hafe we broken and made a coupe of yt for the receuynge of the communion.

Item. A cope of blew dammast the whiche was stolen wit other implements beynge upon the tabull.

Item. Two vestyments, the one blew velvett enbroderett (one embroidered, the other not), solld for xxvi$^{s.}$ viii$^{d.}$.

Item. Solld a cannape clot (cloth) of blew and redd sattyn of bryggyse (Bruges), and the two hangyns of the allter of satyyn of brygegyse for xvi$^{s.}$.

Item. Paid for reparacyons of that monney for iiii. lode of tyll and ii lode of lyme, xii$^{s.}$ iiii$^{d.}$ (this money spent for lime and tiles).

Item. Sold iiii. corporaysses wt the close . . . for v$^{s.}$, and for that we payde to the glassier where . . . the thefes bracke in.

Item. Soldd iiii. vestments for xvi$^{s.}$.

Item. For the tyllyne and wyttynge of the cherche (tiling and whitewashing), and for a louke with a kiey (lock and key), xxxvii$^{s.}$ x$^{d.}$.

Item. The seyde parryse owse un to the cherche-wardens, xxi$^{s.}$ ix$^{d.}$. Thereof we hafe lefe a crosse of copper, a pere of sensars of copper, and a pyx of lattyn, wallued at iii$^{s.}$, and a sants bell yt is basselled awaye by Mtr. Jhon Mon, beeing then person (sanctus bells taken or embezzled by Mr. John Mon, being then parson).

Note.—Mr. Fielding does not name John Mon (or Man) as Vicar. This bell might have been taken away with sincere motives to avoid what he might consider a sacrilegious act. These were very troubled times between Catholics and Protestants all over Europe (see Von Ranke's *History of the Popes*).

Item. There remaynet thre bells in the stepull, and of that we ou unto the cherchewardens xvii$^{s.}$ x$^{d.}$ (by Mr. Conrad Richardson Curatt).

Testamenta Cantiana, p. 207.

" To the gilding of our lady in the chancel 20d. (of Maidstone, All Saints)." Robert Woldeham, 1501.

Also " To the reparation of the Church of St. Faith (Maidstone), 3s. 4d., where he desired to be ' buried beside my brother ' " (Robert Woldeham, 1501).

Woldham (*Testamenta*, p. 82).

John Mychell mentions his messuage " agnd le Pelory in Woldham " (1442).

Ad cooperacionen ecclesie perdicte, vi$^{s.}$ viii$^{d.}$ (Henry Pylcher, 1473).

To be bereryed in the churchyerede on the east syde of the crosse (John Philpott, 1498).

Item. Fenestre vitrie partis occidentalis ecclesie predicte, viii$^{d.}$ Lego clerico balajarioum, xii$^{d.}$ (William Philpott, 1501).

xx$^{s.}$ towards a cope or a vestyment to the church of Woldeham (Thomas a Dene, of Boroham, 1516).

A cope to the Church of Woldham, price vi li xiii. iiii$^{d.}$ (John Forest, of Rochester, 1526).

To the Church of Woldham a surples, price x$^{s.}$ (Margery Clement, widow, 1527).

To be buried in the porche of the Church of Woldham, John Potkyn, 1531.

In Wouldham Churchyard lies the grave of :—

> Walter Burke, Esqr., of this parish, who died 12th September, 1815. He was purser of the Victory at the battle of Trafalgar, 21st October, 1805. *And in his arms Lord Nelson died.*

I italicise these latter words, as a book has recently appeared, stating that Lord Nelson died in the arms of Captain Hardy. The last minutes of Nelson's ebbing life were spent in the arms of Walter Burke, of Wouldham. The old Tudor cottage in which Burke died lies on the south side of the street, not very far from the church. I express the hope that it may long be preserved.

THE ABANDONED CHURCH AT BURHAM.

BURHAM.

" What I look for is . . . a thought, an idea, it is less a vase or a medal, than a line of the past written in the dust of time.

" Vases, medals and jewels have price and value only when they disclose the name and talent of an artist; the character and genius of a people; in a word the lost page of an extinct civilization.

" This is what I have searched for in the bosom of the earth; I have there sought to read as in a book . . . I ask of men the secret of ages, and of men; the life of nations, and the mysteries of the religion of peoples."

Abbê Cochet, p. 128, Vol. II., Retrospections.—
C. Roach Smith.

AS usual, Burham has had, like other places, variations in the spelling of its name. Philpott gives its name derivation as the " Home of the borough." Mr. Coles Finch as arising from Burgh—" a fortified place." " Richard Ware, yoman," in the 16th century, bequeathed iii$^{s.}$ iv$^{d.}$ to " the repair of the steeple of Stoke Church." He records his residence as at " Broughtham." But " Boreham, Burcham, Burgham, and Borowham "—and all of these are painfully suggestive names—have been bestowed upon Burham. Altogether the modern spelling appears to make the best and happiest appeal.

The parish stands about three and a half miles south of Rochester, on the east bank of the river; the lowlands, apart from the marshes, being fairly fertile. The uplands extend to Blue Bell Hill, which Hasted tells us " rises eastward to a great height." More faithfully to fact Mr. Coles Finch tells us that this elevation is about 500 feet above sea level. From this altitude one can look down upon a great expanse of country. No wonder Dickens described the walk from Rochester to Maidstone as " one of the most beautiful walks in England."

But it must be added that Hasted describes these uplands as being " very poor; mostly chalk, and covered with flints, and low scrubby bushes, heath and furze,

being usually called, Burham Downs." Burham has always borne a healthy reputation compared to its neighbouring villages—the marsh area being much less. But in its river margins, it is a land of reeds. In ancient days these latter were largely used for thatching, and, in winter for strewing the floors—both of the church and in rooms. Upon these Downs lies the ancient farm of Kewlands, with its old and decaying farm house. On the oak lintel of this house is carved " T.M.R., 1592." These initials may probably refer to its then owner or occupier. A very curious feature, however, attaching to this ancient house, is its huge man-wheel, by which its water supply was formerly raised from its well. The man gets inside and between its supporting spokes walks, like a captive squirrel, up this never-ceasing circle until the bucket reaches the top of the well when the two flaps lift up, the bucket passes, the flaps fall and the task is achieved. But according to Mr. Finch's account—and he ought to know, having tried it—having once entered upon this job the treadwheel business has to be followed to its completion. If not, we may assume that the lot of the victim inside this wheel would be somewhat akin to the lot of those who tried the passage of the " Tubes " at the last Strood Fair! And any human attitude possible during an earthquake appeared to be attained in passing through the last-named invention. Yet, in a way, this old " man-wheel " was its progenitor! Fine photo blocks of this farm house and its man-wheel may be seen in Mr. Finch's book, p. 27.

In addition, there is a valuable historic block of the Mithraic Temple, discovered in 1893—from a careful photograph taken by Mr. H. Wingent. The site of this Temple stands about one third of a mile north of the old church of Burham (see pp. 160-2, *In Kentish Pilgrim Land*, W. Coles Finch).

The ancient ford crossed the river near by leading on to the old British trackway. As before noted, the view from the " Burham Downs " is truly superb, if—like Dickens' Marchioness—one can shut their eyes to the

immense area of excavation work for cement making, which has cut its great wounds into the landscape below.

It is, however, claimed for this particular soil that it holds in its composition those mineral and iron deposit blends heretofore only found in the river clay deposits on the lower banks of the river. This economic factor is a very important one.

Near the church stands the large farm house known as Burham Court.

The frequent name of " Court " attached to these homesteads implies that here the Court-leets were held—or Court Barons, when quit rents were paid on terms dating back to the feudal days.

About a mile northward from its old church is, or was, situated in Hasted's day the Hamlet of Scaborough, and on the lower road leading from Rochester to Aylesford are two other hamlets known as Great and Little Culing (another word for Kewland, above noted). Near the former of these were several pits of potters' clay. In this parish, at a place anciently named Haly garden (or Holy garden)—formerly existed a spring which was " highly reverenced by the common people for the virtues and sanctity which they attributed to it, to which they made pilgrimages from all the neighbouring parts."

So famed became this spring that in 1394 the Friars Carmelites of Aylesford obtained the King's letters patent, granting this spring, and the land in which it stood, to them, to the making of an aqueduct to convey this water to their house in Aylesford for their use. How this spring stands to-day the writer does not know. Does it swell the mass of water in this excavated land? The governing rights of the Rochester Corporation extend up to Hawkwood—anciently written Hawkeswood—in this parish. From this boundary mark its river-governing power passes to Maidstone.

Before the Conquest, these lands were the possessions of Earl Leofwine, brother of King Harold. Both these gallant Saxon brothers lost their lives at the battle of Hastings.

After the Conquest, William included in the vast estates which he gave to his rapacious half-brother, Odo, Bishop of Baieux, this manor of Burham. Rightly, to an extent, Kent is claimed as the " unconquered County " —through a number of our lands and ancient customs being retained. None the less, Norman William forcibly took the lands formerly belonging to our Saxon forefathers, and bestowed them upon his various followers. No controversy wages with greater or more interesting fervour than does that insoluble mysterious and argumentative boundary line claim which divides the Men of Kent and Kentish Men.

Lambarde (p. 354, *Perambulation of Kent*, 1576), writes, " As the whole shyre of Kent oweth to Swanscomb everlasting name for the fruition of her ancient franchises obtained there: So, I for the more honourable memorie of the place, can gladly afford it roome both at the beginning and towarde the ende of my labour."

Mr. Lambarde opens his history with a most valuable, useful, and interesting account of the old laws and customs of Kent. A side note in the margin opposite this particular account is headed:—" Kent keepeth her olde customes."

It proceeds as follows:—

" When William the Duke of Normande invaded this Realme . . . commonalitie of Kent, obtayned with great honour, the continuation of their ancient usages, notwithstanding that the whole Realme besides suffered alteration and change. For proofe whereof I call to witness Thomas Spot, sometime a monke and chronicler of Saint Augustines at Canterbury, who if he shall seeme to weake to give sufficient authoritie to the tale, because he only (of all the storiers that I have seene) repeateth it, yet forasmuch as I myselfe first published that note out of his hystorie, and for that the matter it selfe also is neither incredible, nor unlikely (the rather bycause this shyre, even unto this day) enjoyeth the custom of give-all-kyn discent, dower of the moytie, freedome of birth, and sundrie other usages much different from other countries, I neither well may, nor will at all sticke, now eftsoones to rehearse it."

After such times as Duke William had overthrown King Harold, had marched to London and " received the Londoners to mercy," he marched his army towards Dover Castle, " thinking thereby to bring this countrie of Kent " in subjection.

"But Stigande the Archbishop, and Engelsine the Abbat of Saint Augustine's perceiving the danger, assembled the countrymen together and laide before them the intollerable pride of the Normans that invaded them, and their owne miserable condition if they should yielde unto them. By which means they so enraged the common people that they ran forthwith to weapon, and meeting at Swanscomb elected the Archbishop and the Abbat for their captaines. This doone, each man gotte him a greene boughe in his hand, and bare it over his head. . . . When the Duke approached he was much amazed therewith, thinking at the first it had been some miraculous wood, that moved towards him. But they, as soon as hee came within hearing, caste away their boughs from them, and at the sounde of a trumpet bewraied their weapons . . . and dispatched towards him a messenger, which spake unto him in this manner: "The Commons of Kent, most noble Duke, are ready to offer thee, eyther peace, or warre, at thine owne choyse, and election: peace with their faithfull obedience if thou wilt permit them to enjoy their ancient liberties; warre, and that most deadly, if thou deny it them."

Seeing that the danger was great and "the things desired were but small," William agreed. By these means William obtained Dover Castle, and the obedience of Kent. Thus Kent "obteyned for ever theyr accustomed priviledges." Thereafter the men living on the West side of the Medway—the meeting with Norman William having taken place at Swanscomb—described themselves as the "Men of Kent," whilst those living East of the Medway were hereafter to be known by the less honourable title of "Kentish Men." Those living on the East side of the Medway reverse these titles. Carefully considered here is a very debatable question indeed. The idea of opposing William originated with the Archbishop and Abbot of Canterbury. In that City we may assume the first meeting was held—when the people grew "enraged," and where, presumably, the meeting at Swanscomb was arranged, the host gathering all it could to Swanscombe. The late Sir W. W. Skeat, Elrington and Bosworth, Professor on Anglo-Saxon at Cambridge, was the greatest living authority upon such a subject. His varied scholarly accomplishments would fill a column of print. He confessed himself quite unable to solve this dispute of the centuries. The writer certainly makes no attempt to do so, and leaves it

as it stands. Professor Skeat also added " That it was such a petty quarrel, that he would not like to solve it even if he could."

It is to simply offer the historic statements upon this so much debated subject that the writer has quoted its authentic words and source. There are other authorities who dispute the story of Spot, or Sprot, the Monk. But these old laws remain.

Burham was under tribute to pay towards the upkeep of the fourth arch of our ancient timber bridge.

At Domesday, Ralf de Curbispine—or Crookthorne —as his name was " Englished," who resided at Comford Park, Birling, held Burham of the Bishop of Rochester. This gentleman also held the Manor of Birling, the name of which is now known as " Comfort." The de Curbispine descendants owned Burham down to Henry II., being succeeded by a family named Magminot; one of whom dying without issue, it passed by the marriage of his sister Alice to Geoffry de Saye; by another female coheir it then passed to the Fiennes family, who afterwards became Lord Dacre. Another female descent carried it by marriage to her son, Henry Lennard, he also claimed the Dacre title and succeeded to it through his mother's right. He left three sons and four daughters, Fynes, the youngest one, succeeding to this estate. His son Robert sold it to Francis Barnham, of Hollingbourne, from whom it passed to Sir John Banks. His daughter married the Hon. Heneage Finch, the second son of the Earl of Nottingham. He was afterwards created a baron of Gurnsey, and later, Earl of Aylesford. It was in the possession of his grandson at Mr. Hasted's time.

A Court leet and Court baron was held for this manor.

BURHAM *(Continued).*

" Hundreds of years o'er that grey old church
With its crumbling tower have rolled;
And many's the tombstone in the yard
All mildew'd, and aged, and cold;
Their lines are faint, and their figures quaint,
The letters but dimly seen,
But they'll take ye back three hundred years;—
Eh? Blest if I know who was Queen!"
—*Avondale Sketches.*

" Thine eyes beheld . . . the last act of holy solemnity which shall be seen in the church of St. Mary's. . . . For the present flock are scattered, and the shrines of Saints and Martyrs and pious benefactors . . . are given to the owls of night." —The Abbot, *Sir W. Scott.*

TO visit the venerable old Church of St. Mary, at Burham, touches the thoughtful mind with melancholy feelings. A church stood here probably in Saxon times: certainly so in Norman times, as it paid in Domesday, 1080-6, the usual yearly chrism fee of 9 denarii to the See of Rochester. Norman work yet remains in the fabric. Also bedded in the walls are a number of Roman tiles; therefore it is indeed very ancient of days.

History does not give evidence touching the low lying part of Burham (near the church) that this spot was ever thickly populated. But though the mists of past centuries rather hang upon Burham, it seems a little difficult to believe that a church—spacious as its ancient fabric appears to have once been—would have been erected for so small a population as now reside near to it.

In 1881, a new church was opened in the uplying part of Burham, where the population chiefly reside. Since this date, the old church, which lies very near the river—with but a very small population around it—and the cement works near to it—has remained unused, except as a Mortuary Chapel. Its windows are all broken, its pews are gone, its old fittings are departed and its ancient walls

stand coldly bare. A row of chairs remain there to seat the mourners whenever an interment takes place in the churchyard. Reverence seldom attaches itself to youth; and such glass as decay of time, and accident has spared —appear to have appealed to the destructive appetite of youth—for not one sound window is left. It does indeed appear that this reverend old church, sanctified by over 800 years of past service and association has been " given over to the owls of night." As the church stands it is small, consisting of Nave and Chancel only. Whilst the fine old square tower of three stages at the West end is very large indeed in its proportion to the church. But in looking round, evidences meet the eye that the original building was much larger and possessed both a north and south aisle. The writer's visit was restricted to an outside view only—yet with this bounded vision there was a view of arcades that had been apparently walled-in many long years ago. If these arcades were supported by pillars—as we may well assume that they were—these pillars are probably built in and covered by the masonry; the old walls and the plaster being generally thick enough to cover them. This being so, the apparent disproportion of the massive old tower falls into a more balanced condition. In the south wall of Chalk church a like condition exists. On its outside these arches with apparently very early facing stones, are smoothly walled and plastered in. On its inside, the wall retains, in situ, the old circular pillars supporting these arcades; more than half of their girth stands open to view.

In Hasted's day (1798) there was in Burham old church, he tells us, " some good painted glass in the windows of it." What has become of this valuable and historic legacy? It was, most probably, a memorial of the dead. It was certainly a precious specimen of the ancient craftsman's work which is simply priceless. Let us hope, at the lowest estimate, that it was reverently removed to the new church when the old one was abandoned? When Mr. Hasted wrote, English art had fallen very low, therefore if he describes this glass as

" good," we are justified in believing that it really was so. Hence, one's anxiety to learn that it has neither been left to the " owls of the night," or to the stones of destructive boys.

There is a Norman window (blocked) in the south wall. The east window is perpendicular and of very tasteful design. There are traces of arches, apparently Norman. And, near the chancel arch—on the outside of the South wall may be noted traces of a former column. A similar feature may be seen on the interior of the North wall, and, close by are appearances of the stairway to the ancient Rood Loft.

Tufa blocks may also be noted worked into the fabric. There are the arch and facing stones of a North door opening into the Nave.

The Font is much akin to that of Cooling and has arcading work on its facings. There is the outline of a priest's door in the North wall of the Chancel. The windows in the West wall are narrow lancets. The arch of the West tower is of real dignity; the tower itself being supported by diagonal buttresses. In character it is much akin to that of Chalk Church.

The eye of the writer rested in unloving gaze upon the several brick piers which lend support to the aged grey walls. These brick piers indicate the type of work of their day and give some date as to their institution. They also, in the writer's view, point out how lost our National artistic sense had become.

Mr. Fielding (p. 48, *Records of Rochester*) states that there was a " solitary helmet " in the church, " and also a brass." Neither were observable. As a helmet is an unfixed article, easily removable, let us hope that it takes its rest in the new church or in a local museum. The brass is referred to by Thorpe, who states (p. 928, *Registrum*) that :—

" In the middle of the church is a gravestone, on which is a brass plate with this inscription in black letters :

Orate pro anima Roberti Ware, qui obyt xxx. die mensis Julii, Anno domini, MCCCCCVI. et pro anime Johane, uxoris sue, Quorum animabus propicetur Deus. Amen."

This family name finds later mention.

The above is the only monument in old Burham church noted by Thorpe.

The church was an early Norman structure, following the usual design, the North aisle being added about a century later. The Chancel is computed to have been built up round the old one, with side chapels—and thus much larger in scope. This latter work is of the 13th century. The tower was a later erection (see Vol. XX., *Kent Arch.*). The helmet may have belonged to one of Burham's old manorial lords, possibly John Fynes, Esqre., who, in 1539, left directions in his will " to be buried in the Chansell."

The registers date from 1625. Mr. Fielding writes that " they have been badly kept and are in a most disorderly state." The oldest chalice dates 1795. It is difficult to realise the immense mass of ancient silver plate that was plundered from the churches of England at the Reformation. A new cup, paton and flagon were given to Burham church in 1881 by Mrs. J. Catherine Peters. There were three bells, which were removed to the new church. They are of such exceptional quality and character that Mr. Fielding probably did not personally inspect them, or he would not have contented himself with the trite statement that " there are three bells."

These three bells—the writer has not, unfortunately, got either date or name of founders—are "gold-banded," and their exceptional make and value are such that the successors of the firm of these old bell founders offered to supply the new church with a complete full peal of eight bells in exchange for these three old ones. It is a happy thing to add that these rare old bells still remain in the possession of Burham.

The church has always been in the Diocese of Rochester, and also in its Deanery, until 1846, when it was transferred to the Deanery of Cobham.

The advowson was granted by the Bishop to the Knights Hospitallery of St. John of Jerusalem, whose local Temple was that of the Temple Manor, Strood—

still standing with its beautiful groined crypt under the old farm house opposite Rochester Castle. They held possession of this advowson until 1509, when it was sold to Thomas Doucra, the last master of their Preceptory at West Peckham. After his death it reverted to the Crown, at the Dissolution, 32nd of Henry the VIII., and so remained until 1670, when it passed to private hands, but its present patronage now lies with the Bishop. Mr. Fielding gives a list of 59 vicars, the earliest being John de Carewe, and the second, William de Waltham, 1322. The Rev. Lambert Blackwell Larking, was vicar, 1827-38, also of Ryarsh 1830-68. Mr. Larking was the founder of the Kent Archæological Society, 1857, and was a most erudite man. He was born at Clare House, East Malling, February 2nd, 1797, and died August 2nd, 1868. I have often heard the late Mr. Roach Smith—my Gamaliel —speak very highly of him. Pope Boniface, 1295, appropriated Burham Church to the Knights Hospitallers, but reserved, in 1302, a perpetual vicarage in this church, decreeing that it should consist in the portions and profits therein mentioned and those " profits and portions " are duly recounted in a long list of what are described as " Small tithes," and appear to cover anything and everything grown or created. To these items were added " eighteen acres of arable land called Foghereles land, and eleven acres of arable land called Benecroft and Stonhelle, two acres of Meadow, of which one lay between Hakewode (Hawkwood) and Burham Court, called Ocacre, and the other in a place called Landmedediche, " those lands to be free of all tenths, and every other service." Altogether it looks to have been a comfortable arrangement. To this was added " tithes of sheaves " arising from a certain tenement, called Totyntonesyok, of the fee of Burham; " A house sufficient and decent," had to be built by the Hospitallers, " on the soil of this church," and all vicars present and succeeding were at their own expense to keep books and vestments in proper order and condition. The lights " round the great altar " were to be paid from the

Rectorial tithes, the Vicar to provide " bread and wine and other necessaries for the celebration of divine rites, and he should also pay the procuration of the Archdeacon, when he visited, and sustain all other burthens ordinary and extraordinary." Repairs of the Chancel to be paid by the Hospitallers. In order that doubts and disputes should not arise the bishop had a duplicate of the deed copied out, one for the Hospitallers and the other for the See.

Leonard de Tibert, prior-general of the Hospitallers in England, in the 7th year of Edward III., with the consent of his Chapter, granted (with some exceptions) the appropriation of this church to Nicholas Hales, Prior of the Church of Clerkenwell in London, " to hold freely for ever." " For ever! " How often do these words and arrangements appear on old deeds. How seldom does the student of history find them to endure!

Thomas Dowcra, whose name has already appeared, let to Richard Ware, of Burgham, their " Rectory, with the mansion, glebe lands, and all tithes " (apart from the vicarial tithes) for 21 years, at a rental of £13 6s. 8d. per year. To-day that looks very cheap, and carries a hopeful outlook for Mr. Ware. Dr. Ceasar, in 1567, took a lease of this property, under similar conditions. The Ceasar family were notable. They were long resident in Strood, the old Registers (see p. 95, *History of Strood*) contain many entries relating to this family. Charles Ceasar was Captain of the " Bark, Bonner," at the Battle of the Armada. One of this family was physician to Queen Elizabeth. The property in this advowson was purchased in 1760 by a Mr. Franklyn; soon after, it was sold to Mr. George Gordon, a wine merchant of Rochester, whose heirs sold it to the Rev. Dr. Joseph Milner, of Preston Hall, Aylesford. He died in 1784, his widow being the owner in 1798. As before noted, the patronage —as the reader will gladly note—is now in the hands of the See.

Testamenta (Leland L. Duncan).

To the maykyng of the steyris (stairs) unto the Rode lofte of Borowham, xx$^{d.}$—John Philpott, 1498.

Towarde the makyng of the rise of the Rode lofte in the church of Borowham, half a quarter of barley.—Harry Homan, 1505.

To be buried in the church of Borougham before oure ladie Aulter ther in the myddest agenste the saide Aulter. To the reparation of the church and the hangeyng of the belles yf neade be and for the payntyng of the rode lofte and of the ymage (image) and tabernacle of our ladie in ye same church and for the mendyng of the churche walles there xli. I gif for to bey wt all a vestyment of silke for a preste to synge in Mass, and for a chalese and a booke in the church of Boroham x. marks; and if x. marks will not bey a honeste vestyment boke and chalese, then I will part of the xli. and shall go to ye performances thereof and my preste to synge IIII. yeres, and afterwards all the said vestyment to remayn in Borougtham church yf my chauntrey there be not made as after in my will schall appear, and if that it be made than I will that the saide vestyment booke and chaless remayn thereunto. I will a honest preeste schall syng in the saide church at our ladie Aulter by the space of IIII. yeres, praying for my soull, my fader Robert Ware and Joone my moder, Ric Ware, my grandfad, and Elen his wif, John Ware and for all my children soules.—Richard Ware, Yoman, 1511.

To be buried in the churche porche of Borowham. For a coveryng over the hye Aulter xx$^{d.}$. To payntyng of the Rode lofte iii$^{s.}$ iv$^{d.}$. To the chaungyng of the treble bell to make a tenor bell so it be don in the space of xii. yers, vi$^{s.}$ viii$^{d.}$.—Thomas A. Dene, 1516.

To be buried betwen the V (i.e., yew tree) and the churche doore.—William Monde, 1521.

To ye church of Borougham xx$^{s.}$ towards on cope.—Alice Warner, 1527.

To be buried in the Chansell.—John Fynes, Esqre., 1539.

To be buried in the Chansell neighe to the Chansell doore. I bequethe to the paraphrasis of Eramus the comynyon booke with a psalter booke to the churche of Burham.—Sir Henry Carus, Vicar, 24 July, 1549.

The above was Vicar four years. In the Denne MSS. the name is spelt Charus.

To be buried in the church. Item he willed to the buyldinge of his Vicaredge of Burham xiii$^{l.}$ vi$^{s.}$ viii$^{d.}$—Richard Horsfall, Vicar, 1561.

Testamenta Cantiana, pp. 8-9.

There are burials fairly recent in the old churchyard, which, happily, has not been allowed to run riot. As may be expected the churchyard goes back to many centuries for ancient use up to present times.

In a well-kept, railed-off space, are the tombs of the Peters family, of Wouldham Hall. Joseph Peters, died 25th May, 1876. Catherine, his wife, died April 19th, 1904.

Two children of the above lie in this plot. They died 1869.

William Dabner, aged 83, died 22nd August, 1912. His wife Sophia Ann, died December 30th, 1900, aged 71.

Margaret Susanah Purcell, died August 28th, 1923, aged 83.

To the Peters family Burham and Wouldham stand indebted. The living are more often the guests of the dead than the generality of mankind realize. For particulars of the interior of Burham church, the writer is indebted to Capt. J. B. Hewitt, R.N.

Altar Lights.

Altar Lights bequests (Leland L. Duncan, M.V.A., O.B.E., F.S.A.).

To Our Lady Light.—

Thomas Rowe, 1450, to the ymage of our Ladye in the Chaunsell, iv$^{d.}$.

St. George.—Thomas Rowe, as above.

St. George.—Thomas A. Dene, 1516.

St. Nicholas.—Thomas Rowe, 1450.
St. Michael.—Thomas Rowe, 1450.
St. Christopher.—Richard Hammond, 1458.
St. Stephen.—Petyrs Lyon, 1473.
St. James.—Thomas A. Dene, 1516.
Holy Trinity.—Harry Bugge, 1442.
Rood.—To the Crucifix Light, iv$^{d.}$. Robert Frere, 1511.
I bequeith iilb. wax to burn uppon the higth beame before the higth rode.—William Monde, 1521.
To the Rodelygth vi$^{s.}$ viii$^{d.}$ for a Stokke Herse:—To the mayntenance of the herse light of Borougtham Churche to be kepte for evermore if sufficient kyne to be delyvered to the Church Wardens.—Richard Ware, 1511.

THE CHEQUERS INN. AYLESFORD.

AYLESFORD.

"The Menhir had stood there for ages. . . . Countless races of men had winged past like crows into the red sunsets of dead Time, and had returned no more. . . . Against all the elements, against wind, rain, snow, yea, even earthquake, it had stood firm. . . . Unchanged, gazing like some calm eternal thing."—*Robert Buchanan.*

THE name derivations given to this village by ancient and modern authors are many.

"A place called Æglesthorpe, nowe Aelsford in Kent (Stow, *Annales of England,* Ed. 1601, p. 5). EAglesforde or Ælsforde ibed 118."

"Aylesford: Written by these several names: Eilesford, Ailsfort, Elsetre, Anglesford (the passage of the Angles, or English), Episford, Æglesthorpe, Eglesford, and in British Sassenaigh haihail, from the over-throw of the Saxons here."
—Harris, 1719, p. 31, *History Kent.*

Æglesforde, Saxon: The ford of the Church. Ægles (Saxon) Church, p. 232, *Name Derivations, Words and Places,* Isaac Taylor.

Also: Episford, Sathenegabail, Æglestrhep, Elesford, Aillesford.—*Hasted.*

Here are a host of names and a wide range from which the reader can take his own choice.

There used to be, on the upstream side of the bridge, a well constructed ford of stonework; the bank on the left hand sloping down to it. It was removed to aid navigation. To what remote age this ford dated back is not known. It was doubtless, very ancient indeed, and in its width approached thirty feet.

It is also stated that the Church tower was originally constructed—in the bow and arrow days—as a defence to command this ford, and, later on, the 14th century bridge. Its value also held on for this protective purpose during the earlier gunpowder period.

All ancient writers note this spot as a place of marked stragetical importance in the Danish and other early struggles.

Harris states (p. 31, *History of Kent*) that at Aylesford:—"Vortimer A.D. 455, fought a famous battel

against Hengist and Horsa, his own brother Catigern and Horsa killing one another. Horsa was buried at and gave name to Horsted. Catigern was buried with great state and magnificence, probably, in the grounds belonging to Tottington Manor: and over his body the Britons erected those four mighty stones . . . by the common people called Kits Cotty House."

Harris does not tell us from whence he got his information, but Lambard, not giving the actual year, tells of this fight but does not—and very wisely—ascribe Kits Cotty as Catigern's burial place. Its age is probably thousands of years beyond Catigern's era. Stow repeats the story.

As before noted, positive opinion cannot wisely be expressed upon accounts of history, coming down without authentic proof, from periods so remote. Scholars were indeed a rare product in those days. The heroic events of such history were woven by the bards of the time into rugged measure and rhyme, and were so sung, recited, and transmitted from father to son.

Sir Walter Scott found some of the most remote events of Scottish history thus recorded in these old ballads. He spared neither time, travel nor labour to copy their many variations—which passage of time had produced—and worked out the best prevailing threads of these old stories, copying each down as it had been orally recited to him. The Bible history also confirms this feature. For to the children of Israel after their deliverance from Egypt, came the absolute direct law—"Wherefore I command thee that thou tell thy son and thy son's son,"—so that the history of their bondage and restored freedom should come down through all the generations. It is even probable that to this day, in certain Jewish ceremonial, these facts are so repeated in obedience to this same law?

At Aylesford, in 893, the illustrious King Alfred severely defeated the Danes. The presumption is that the forces of the king were in possession of the hills and

drove the enemy across the ford to the south bank. Here Alfred pursued them relentlessly inflicting great loss in their disastrous retreat to the Thames, as apparently he drove them to the old ford crossing the Thames at Higham. The hour of their arrival there was at an unfavourable state of the tide, and in their forced perilous crossing a great mass of the flying Danes were drowned.

This account received some measure of authentic support supplied in recent years. At Wickham—between Cuxton and Strood—was discovered some years ago, a personal ornament of King Alfred. It is now in the Ashmolean Museum.

A report—which the writer has not been able to verify—also stated that the signet ring of King Alfred had been found in our locality. That is all that, at present, can be stated regarding the last mentioned item.

And in 1016 Edmond Ironside fiercely pursued the Danes from Otford to Aylesford with considerable slaughter, driving the Danish remnant into the isle of Sheppey.

The parish boundaries of Aylesford sit astride of the river Medway, stretching widely away on both banks. The more populous part of the village lies on its south side.

It may—during its long history—have taken on changes in its area, for our forefathers were wont to choose natural boundaries, where possible, because of their abiding testimony value; but modern maps show it to extend to beyond the " Robin Hood " on the north, and about one mile from Barming Station to the south, Boxley on the East, and Burham on the west. It includes Eccles.

The two banks of the Medway are knit parochially together by one of the most charming old bridges that medieval days have bequeathed to us. It is very happily shown in Captain Hewitt's sketch. Probably the buttresses and extended base of the nearest pier were built when the two central arches were opened into one. It is a delightful piece of design and craftsmanship, and we can thank whoever was responsible for the quaint corbel-

ling out of the little roadside bay above, which rests upon the buttress and pier below.

The parish area of Aylesford is given in modern reference as of 4,372 acres. Its population as numbering 3,130 persons.

The Lathe of Aylesford is an important one, and takes in a long sweep across our county lands. It includes—as given by Lambard—the following Hundreds:—Fifteen in all, and it takes in also, he tells us, the half of West Barnsted."

These Hundreds and Lathes—the former being the most ancient—go back to very remote years. These hundreds are given by Lambard as follows:—

The Hundreds of Chatham, Gillingham, Eythorne, Maidstone, Shamel (or Chamel), Malling, Twyford, Littlefeld, Brenchley, Wachelingstone, Tunbridge, Wrotham, Larkfield, Hoo and Toltringtrow—with the other half hundred of West Barnstead.

In Harris's map the Lathe of Aylesford apparently stretches from the Thames Bank to the South Coast. He also tells us that " Kent hath 85 Hundreds in it."

In the 13th year of Elizabeth a levy was laid upon the county of Kent " Of a Tenth and Fiftene." The total sum raised by this impost on Kent was £1,553 17s. 4d. It was made up as follows by the five Lathes into which Kent stands divided, viz.:—

	£	s.	d.
Canterbury	436	15	0
Scray or Sherwinhope	412	17	5
Aylesford	300	16	11
Shepway or Sheppy	203	12	9
Sutton-at-Hone	199	15	3
	£1,553	17	4

Aylesford is indeed a most interesting and charming old village. The ancient graces given to its architecture by the patient labour of those long gone to their final rest have come down in happy numbers from the past ages. They adorn its quaint High Street, its roads and lanes,

and more removed spots, with many beautiful lines and curves. Curious corners jut out here and there, and quaint recesses of retiring charm and interest; notably, a quaint two-decker dormer window, next to the Post Office.

To the artistic and imaginative mind, many precious memories will linger in and around these happy inheritances, coming down from a long past. May a kindly fate grant them their abiding place for many, many long years to come; free from all vandal hands.

Great personalties, whose names, in their day and generation, stood, and yet stand, markedly out on the page of England's history, walked along those old streets, roads, lanes and fields, as thou and I, reader, in our own local orbits, do to-day.

Their eyes—granting that heaven so gifted them—looked out very lovingly upon the fair vision of its landscape, with the winding river flowing through the green pastures of its valley, and over the wide stretching plain that lies beyond. They, too, beheld the morning sun at its rising tip with light the ridges of its eastern hills; and again, at its going down at eventide, beheld the flood of its radiant streams as it bathed its distant western hills in seas of celestial beauty. For in very truth, not Solomon, in all his glory, ever stood arrayed like one of these.

> Ah! England!
> This scepter'd isle,
> This earth of majesty . . . .
> This other Eden, demi-paradise . . . .
> This precious stone set in the silver sea . . . . .
> This land of such dear souls, this dear, dear land . . .
> England, bound in by the triumphant sea.

Yes, they of the long ago saw, and felt, all these things. Saw them in the awakening life of spring, saw them in the shades of opening leaves, and heard them in the songs of birds. For it was home, hallowed and enshrined by the dear figures that dwell in the mind while life lasts, hovering always about that beloved place. So is it to-day with those who having gone hence to distant lands and other homes, yet ever turn their heart's dear love to these other, long-past and treasured memories.

The more famous of these past inhabitants—and their history—will find later mention. The earliest genesis which link man as an inhabitant to Aylesford from the remotest human past, lie in those huge stones, as they stand on the hillside, grouped together with thought and design. There they have stood for ages of unfathomed time, gazing out, overlooking the river and the great plain. It has a name: Kit's Cotty," but not a known history. Lying in the hedge-bank below are other stones removed from the parent stock now standing. Not far off, to the south-east, is another group, all lying prone, known as the " Countless stones, or greywethers." Upon the more lofty height on the opposite hill once stood other of these huge monolithic remains. By what race of men they were erected, how brought there, and in what age, and for what purpose, who can, with any certainty, venture to say?

The Kent Archælogical Society visited this spot on the 17th September, 1927. They were favoured with the capable service and able knowledge of Mr. F. C. Elliston Erwood, F.S.A. In its origins, this type of monolith is believed to be of Eastern birth, which spread via the Mediterranean to our islands, and are held to be a type of very ancient tombs. The stones are known as " Sarsen stones," or " Greywethers." This is a kind of stone common to the neighbourhood; is very hard, and frequently found to be perforated.

At the entrance to the sunk garden at Eastgate House Museum, Rochester, are two rows of these stones, unearthed at the widening of the Watling Street, Cobham Road. These latter are " mammillated," i.e., covered by rounded elevations of the shape and size of the female human breast. These stones, geologists tell us, were originally sand, the deposit of spongy matter welding it into stone by the process of ages. There is a very well-marked joining shown in one of these stones at the Museum. Many are the theories which twine their varied stories round these ancient erections. Of sun worship, of Druidic sacrifices, of burial places of dead chieftains

slain in heroic battle, and otherwise. Future excavation may possibly reveal some fragments of their past history. To the writer its only certainty is its uncertainty. The imaginative mind, however, will picture many visions in contemplation of these old stones.

Mr. Coles Finch p. 294, *Kentish Pilgrim Land*) gives Dr. Stukeley's interesting sketch of the " Countless Stones." One portion then stood upright, like Kit's Cotty. Taken in 1722, it is very helpful, for at that date the limits were far more extensive, and the boundaries much more defined than they stand to-day. Philpott also gives a drawing of Kit's Cotty, p. 49, where he states it to be " Graphically here imitated." It might have come out of a child's Noah's Ark! as far as Philpott's " graphic " imitation goes, for it is squared and jointed as though constructed with square and compass! This is the more to be regretted as being sketched nearly three hundred years ago—1659—it could have brought us a truer idea of its then surroundings.

Respecting the Amenities of Aylesford.

It is so seldom that we can find Mr. Hasted expressing his sense of the natural beauties of any particular place, that we gladly quote his few appreciative words on Aylesford, where the river, he tells us: " From a course upwards becomes a pellucid stream of fresh water, the tide becoming weak, and having lost its saltness . . . it is encompassed by a range of fertile meadows, greatly conducing to health and prosperity."

Just think of that from Mr. Hasted! The ground on the north bank swells up very steeply indeed, and on its crest, over-looking the old bridge, the river, and the village, stands the church. So exalted is its seat upon the hill that it becomes a sort of polished miniature, in position and surroundings, of the mighty Norman Cathedral of Durham. Sir Walter Scott writes of the latter old building as " Half feudel castle, half church of God." And as the ancient tower of Aylesford Church is reputed to have been so built to defend its ford and bridge, so again its Durham resemblance once more arises.

Close to the river bank stands the Friars, about a quarter-of-a-mile west of the bridge. Near this very ancient building is a large pond, fed by some, apparently, invisible spring. Whether this be the water flowing from Haly, or Holy Place, at Burham, as noted in that paper, the writer in unable to state, but Sir Martin Conway (*Country Life*, October 27th, and November 3rd, 1923), states he had been told that pipes of this old water supply had been unearthed. Around this old building of the Friars anciently stood large park lands. In the days of Mr. Hasted the remnants of its old paling were yet visible. But it was disparked generations back, and the land converted to arable and pasture. After the Dissolution this building was altered into a residential mansion, which caused the conversion of many of its old offices to other purposes. However, notwithstanding these changes, the old building retains most of its ancient work, and remains a very precious historic building. It was founded in 1240 by Richard, Lord Grey of Codnor (see Vol. III.) for Friars Carmelites. It was the first foundation of this order to be established in England. Five years later—this order greatly increasing in Europe—the first general European chapter was held in this old Aylesford building in 1245.

In 1388, Richard, Lord Grey of Codnor, great grandson of the former, granted to the prior of this convent three acres of land to enlarge the buildings. And in 1395, Richard II. granted to them the spring of water at " Holy-place," Burham, as above noted, and the land " for the making of an aqueduct for the use of their house " (Hasted, p. 427, Vol. IV.).

During this reign a prior of this house, named Richard Maidstone (because he was born in that town), wrote several books there while so resident: upon what subject is not recorded within the writer's knowledge. He died there in 1396, and lies buried in the cloister (see Steven's *Monast*, Vol. II., p. 167).

The Priory was dissolved about the 27th year of Henry VIIIth, and its possessions rendered up to that

acquisitive monarch. The value of the property taken—portable as well as in lands, at that period, passes knowledge. There is real reason for the belief that the portable property—gold, silver, jewels, vestments of almost unimaginable splendour, in colour and artistic beauty, taken from Canterbury alone—were worth, even at that day, millions of money. But the Church had become largely corrupt. Acquirements of wealth, of lands, and of political power, had long become the chief aim of its leading figures. The service of God, the needs of the people, and the faithful discharge of their sacred duties, had all fallen to a lower plane. There were also great and bitter religious differences. Henry VIII. knew human nature. To make sure of success, he bought it, by offering a share of the plunder to those who powerfully supported him, and, as usual, where lay the carcase there the eagles gathered together. It is held—and upon good authority and existing evidences—that the beautiful work of the renaissance period largely arose from this saturating wealth thus gathered. These wonderful possessions had come down through the ages. They were the possessions of the parishes of England and their inhabitants. But these great acquisitions of land, power, and wealth, had weakened the moral fibre of the church by its service of Mammon, rather than of God, and its new moons and sabbaths had become an abomination. These combined causes brought about the fall of the monastic system of England.

In 1543, Henry granted this property, in exchange, among others, to Sir Thomas Wyatt, to hold by knight's service and a yearly rent of 10s. 3d. Wyatt's son, rising in rebellion against Mary on the Spanish marriage question, was taken prisoner and executed, and all his estates forfeited to the Crown. There they remained until Elizabeth granted this estate to John Sedley, of Southfleet, who resided at the Old Friary until his death, when he gave it to his brother William, who, in 1612, was created a baronet by James I. Whether William Sedley purchased this "honour," or earned it by his service,

is a question. Like a recent scandal, such titles were openly on sale by James the First, at stated figures. One poor virtue, however, may be noted. They were openly sold. Not a degradation done in secret. Our later sales were of this lower and more degraded type. Many baronetcies of the James' period are thus open to this suspicion. The unfortunate thing is that every such sordid transaction as the " sale " of an honour throws some mud on the unsullied robes of the righteous who have honourably won their distinctions.

This Sir William Sedley also resided at the Friars, leaving one son (Sir John), who succeeded him. He became Sheriff in 1622. He left three sons, Sir Henry, who died unmarried, Sir William, his brother, who married Jane, the eldest daughter of John Savage Earl Rivers, succeeded him, but, having no issue, it passed to his younger brother, Sir Charles, who was a posthumous child, being born after the death of his father. He entered upon Court life at a profligate period, and became very noted as a wit and gallant in the reign of Charles the Second. He married Catherine, third daughter of Earl Rivers, by whom he had one daughter, also named Catherine. In the first year of James II. this lady was created Countess of Dorchester and Baroness of Darlington, for life. She afterwards married David Colyar, ancestor of the Earl of Portmore, a title now extinct.

A book has recently appeared (Constable & Co., 1927) on this " brilliant wit, courtier, and poet; the friend of Charles II., of Rochester, of Dryden, and Nell Gwynne."

This branch of the Sedleys bore arms " Azure a fess wavy argent, between three goats heads, erased of the second, and quartered with Jenkes, Grove, and Darell." The Sir William Sedley, above noted, sold this estate of the Friars, in the reign of Charles I., to Sir Peter Ricaut, who, with Mary, his wife, lie buried in Aylesford Church. This couple had ten sons, one, the youngest, Sir Paul, became a great traveller over Europe, in Asia, and in Africa. He published a book on the

State of Turkey, also some other works. He was evidently an able man. He became employed by the State, both in Ireland and abroad, during reigns of Charles II., James II., and William III. He died in 1700, aged 72, and lies buried near his father and mother in the south chancel of Aylesford Church. They bore for their arms: "Argent a fess counter-embattled gules; in base, the bend of a limb of a tree, raguled and trunked, couped at both ends proper" (p. 428-9, Vol. IV., Hasted).

The heir of the Ricauts, in 1657, sold this estate to Caleb Banks, Esqre, of Maidstone. His son resided here, and was created a baronet in 1661. He died in 1699, aged 72, and lies buried in the north chancel. The ambitious monument erected there bears the effigies of his wife and of himself in marble. It is of that imposing size and florid style so very prominent in Westminster Abbey. His wife was Sarah, the daughter of Sir John Dethick, of Norfolk, by whom he had a son, also named Caleb, who died 1696, aged 37; and two surviving daughters and coheirs succeeded, viz., Elizabeth, married to Sir Heneage Finch, and Mary, married to John Saville, Esqr., of Methley, in Yorkshire. On the division of the estate, the Aylesford Friary came to Heneage Finch, through his wife. He was the second son of the Earl of Nottingham, sometime Lord Chancellor. He made a great legal reputation, and was much esteemed by Queen Anne, who, in consideration of "his merits and great abilities," created him, on March 15th, 1703, Baron of the Isle of Guernsey, in Southampton, and made him a member of her Privy Council. Eleven years later, George I. created him Earl of Aylesford, Chancellor of the Duchy of Lancaster, and continued him as a Privy Counsellor. He died in 1719, and lies buried at Aylesford, having had nine children. The eldest son of the above, Sir Heneage Finch, married Mary, daughter and coheir of Sir Clement Fisher, of Packington, Warwickshire. By her he had one son, also named Heneage, and four daughters. He died in 1757, and was succeeded in

titles and estates by his son Heneage, last mentioned. He was the third Earl of Aylesford.

The latter married Charlotte, the youngest daughter of Charles, Duke of Somerset. He died in 1777, leaving this lady surviving him and thirteen children. The eldest son (also named Heneage), born 1751, succeeded, but the Friars remained the possession of the Dowager Countess. The son, four years after his father's death, married Louisa, eldest daughter of the Marquis of Bath. At the time Hasted wrote, in 1798, they had several sons and daughters.

The latter states that "The greater part of the ancient Priory remains very fair, and by far the least demolished of any conventual edifice in these parts. The great gate from the road is yet entire. It opens to a large square court, in which are seen all the door-ways to the cells." Indeed, much of these features still endures. The principal part, such as the hall, chapel, cloisters, etc., were converted by Sir John Banks into State apartments. The large pond previously alluded to at the mill above, very probably supplied the Friars with fish. Added to this they had the resources of the river.

In the pages of *Country Life*, above noted, Sir Martin Conway has given a very loving study of this intensely interesting old building. The photographic blocks, twenty-two in number—some half-page—shown in the above, are simply magnificent. It takes in its most charming architectural items as well as ancient features. To see these pictures, and read its history, will raise the reader's hopes that fate may kindly allow him to visit it.

The gravel pits nearby have proved to be intensely interesting, geologically; the late Sir Arthur Evans being a very frequent visitor. Much of the "finds" is in the Maidstone Museum and at South Kensington. Flint and Celtic implements have been found. These are supporting evidences of the antiquity of the human occupation of this village. There was also found a large quantity of square shaped bronze coins—as I am informed by Mr. Startup, of 104, Gordon Road, Strood. His father found them, but he does not know their eventual end.

AYLESFORD *(Continued).*

Give me the map there . . .
Of all these bounds, even from this line to this,
With shadowy forests and with champains rich'd,
With plenteous rivers and wide-skirted meads,
We make thee lady . . .
To thee and thine heriditary ever.
—*King Lear (Shakespeare).*

TOTTINGTON—TOTTINGDEN MANOR.

THE old farm-house of Tottington lies about half-a-mile north-east of the Friary. In the Manor Rolls of Aylesford its name is spelt as Tottingden. In Domesday Book as Tontintune. In Norman days it must have been an important building, as it was defended by a deep moat. Parts of the valley of this moat yet remain. By the account given by Thorp in the *Customale*, 1788, parts of the old moat still retained its waters, which were fed by the same stream, which, flowing in parts over fallen Sarsen stone, also runs past the old almshouses. Mr. Coles Finch quotes the Domesday entry as Tot-in-tune, "The Field of Mercury."

This Manor formed one portion of the vast Kentish estates given by the Conqueror to his insatiable half-brother, Odo, Bishop of Baieux. It is so recorded in Domesday in the manner following as given by Hasted: "Robert Latin holds to ferm of the king, Totintune, of the new gift of the Bishop of Bieaux. It was taxed at half a suling. The arable land is one carucate and a half. In demesne there is one, and three villeins, with nine borderers, having half a carucate."

There were five acres of meadow, wood for pannage of two hogs. Its rental value in time of Edward the Confessor was 30s. At Domesday, 40s.

"Ulnod," we are told, "held it of King Edward."

Robert Latin also held other portions of land in this Manor, "worth separately 10s."

" Godwin " had previously held this portion from King Edward.

Within this Manor stands Kit's Cotty. Formerly in the north-western angle of the Pilgrim and old Roman road to Rochester, lay another huge stone—a menhir—fallen prone. It has been broken up. About 270 feet from the farm-yard is another, known as the Coffin Stone. Mr. Coles Finch measured this with accuracy. Its length is 14ft. 2ins., 8 ft. wide, and 2ft. thick. Their origins, as with Kit's Cotty, are shrouded by conflicting theories. That it was originally a menhir may be taken as a certainty—" Menhir, an upright stone or stones, or a group of stones." It may be added that human remains have been found near to some of these stones. Not long after Domesday, this Manor became the property of Malgerius de Rokesle (Rokesley). His son Richard gave " the whole tithe of his land " in this Manor " to the monks of St. Andrew's, Rochester, on condition that he, his wife, and his son, should receive the benefit of the prayers of that Society." Who prays for the repose of Malgerius to-day or his wife or his son? Yet the probable arrangement was " for ever." This estate continued in their descendants (with that of Rokesley) until, at length, it came into the possession of Robert de Poynings, who died in 1446. The father of the above founded the " Free Chapel of St. Stephen's " at Tottington, and his son inherited the advowson of this chapel. In 1788 (see *Customale Roffense*) the remains of this old chapel stood in an orchard by the side of the lane, about 410 feet above the yard gate. In its days of service, pilgrims, on the way to Canterbury, rested and worshipped there. It was about 39ft. long and 22½ft. wide. Mr. Coles Finch tells us that it fell into disuse and decay after the Reformation; that its columns and pillars and other worked stones were broken up to repair the roads (see also *Customale*, p. 67), and now not one stone stands upon another. The de Poynings, as with Rokesley, held these lands of the king, " as of his castle at Leeds, which was of the barony of Crevequer, by knight's service "

(Dugdale, Vol. I., p. 771). He gave it to Thomas Palmer, of Court Lodge, Snodland (see Vol. I. of this series, pp. 18, 44, and 61), who had married his only daughter, and who was grandson of Thomas, who had married the daughter of Fitz Simon. His son, John, left one son, also named Thomas, and a daughter, named Catherine; the latter married John Rowe. Thomas died in 1507. He was followed by his son of the same name, who, in the reign of Henry VIII., sold it to Richard Warcup, member of a Cumberland family.

His son, in the time of Elizabeth, sold it to a family named Madox. From the latter it passed to Sedley, Hodgkins, Putcheon, then Golding (see Vol. I., pp. 113, 125).

When Hasted wrote, it was the property of Mrs. Frances Golding. It was then still held of the Crown at a yearly fee farm of £3 16s. 4d. It has since passed into many hands.

As noted in the opening, the Manor of Eccles lies in the parish of Aylesford. Its holder named in Domesday was Ralf Fitz Turold, who, it is stated, holds Aiglessa of the Bishop (Baieux). It was taxed at three yokes. The arable land is . . . In demesne one carucate, seven villeins, with 14 borderers. One servant, 11 acres of meadow, wood for pannage of 10 hogs. In the time of Edward the Confessor worth three pounds; now four pounds.

NOTE.—Carucate, about 100 acres. Villeins Borderers—men who rendered certain services to their lords—military and others—as payment for their tenure of land.

It has been stated by the Rev. Beale Poste (see journal *British Archæological Association*, Vol. 4, p. 82; and *Retrospections*, C. Roach Smith, and *Archæologia Cantiana*, Geo. Payne) that Eccles was a Romano-British town. The name—as already quoted from Domesday, being Aiglessa. It was computed to have covered twelve acres, and that much foundational material of those periods have been discovered and used up in modern

buildings. The form of the streets was indicated by the vegetation—a most frequent sign—as that growing upon building foundational matter—" stony ground "—is generally less vigorous, both in growth and colour. Being planted with clover, the season preceding Mr. Poste's account, these matters were unusually apparent. This Manor of Eccles, after the disgrace of Odo, reverted to the Crown, and was given with the old lands already noted, to Malgerius de Rokesley. His descendant, Richard, held it in the reign of Edward I. as half a knight's fee of Margery Rivers, " as she did of Warine de Montchensie." From the above it passed, as did Tottington, to the various owners as above noted, until, finally, it became the property of the Earls of Aylesford. A part of this Manor, however, went through the ownership of other families. The rent of a portion went to the " payment of Castle guard " to Rochester Castle. This latter portion was later on purchased by Mr. Thos. Best, of Chatham, his descendant being the owner in Mr. Hasted's time. It was held anciently to the contribution to Rochester Bridge.

Cosenton, or Cosington Manor.

This estate stands eastward of the former and borders to the parish of Boxley. It lies in the Hundred of Maidstone. Anciently, it appears to have been a place of much note, and was the residence of, and also gave the surname to the family of Cosenton, or Cosington, who resided there in the reign of King John. In the 18th year of that reign, John " absolved William de Cosenton by pardon for having taken an oath to Louis the French Dauphin."

A Sir Stephen de Cosenton was with Edward I. at the noted seige of Caerlaverock, and was made a banneret for his good services by that romantic and valiant king.

There was, apparently, at this period, a chapel at this seat, with a chantry in it. It was founded by Sir Stephen Cosenton, and dedicated to St. Michael. Some remains

still exist there. His son and successor, Sir William, became Sheriff of the County in the 35th year of Edward I. He was still alive and in possession in the eighth year of Edward II. His successor, in 1332, obtained charter of Free Warren for this estate and others at Acrise and Suthberton. These he held of the barony of Ros, from which latter barony the Manor of Cosenton was also held. The Cosenton family imitated the arms of Ros, which were " or, three roses gules." The Cosenton's rendered their arms " Azure, three roses or." This coat, now defaced by time—was carved on the roof of the Canterbury Cloisters. It may—though fainter still—yet remain there.

A descendant—Thomas Cosenton—died in the beginning of Henry VIII. reign. He left three daughters, but no son. These were coheirs, and married respectively men of the names of Duke, Wood and Hamon. The former, through his wife, became the owner of Cosenton. It still belonged to this family in the reign of Charles I., George Duke being its then owner. About 1696 it passed by female descent to Mary Duke, who died—a spinster—about 1750. By her will she gave it to her nephew, Samuel White, merchant, of London. His legatee was named Stacey, who, in 1797, sold it to John Spong, who was its owner at Mr. Hasted's death. The names of Rochester, Spong, and Dickens, here create common interests, for the latter is computed to have chosen the then living Mr. Spong as the original of Mr. Wardle, of Manor Farm. We can all pronounce blessings on his name and personality as the embodiment of a good old English soul, whose fame has gone out into all lands.

The Bull Hotel was in the hands of a gentleman of that name when I first remember it. His horse, if memory serves me faithfully, took fright in Old Brompton, and, dashing through the R.E. gate fronting the High Street, took a flying leap over the rails into the deep racket courts below. Unlike Smuggler Bill and Exciseman Gill, Mr. Spong and his horse escaped with little damage.

There is no court held for this Manor. It ought anciently to have contributed to the upkeep of Rochester Bridge. It was an item that appears, like several others, to have escaped the inquisition touching these lost lands when Queen Elizabeth sternly set that enquiry on foot. The Cosenton brass in the church dates 1423. There is also a monument to the family of Spong in the churchyard.

Rowe's Place.

This old estate lies in the eastern part of Aylesford. It was once the seat, writes Hasted, "Of the ancient family of Rowe, who had their original (?) here, and afterwards branched off into several families of this name at Dartford, Pluckley and Penshurst." Some humble survivors, and others, more prosperous, of their descendants, may yet dwell in these places.

Robert Roe—diversities in the old spellings of family names must not deter us—owned this seat in the reign of Edward III. From him it came to "Robert-a-Rowe," who, on the marriage of Christian, his daughter and heir, settled it with Robert Nayler, Esq., the son of Richard Nayler, citizen of London, by the Lady Elizabeth, his wife, widow of George Neville, Lord Abergavenny." It passed by female descent to Warcup, then Sedley Banks, and finally to Heneage, Earl of Aylesford, which family appear to have finally gathered in the major portion of these lands.

Preston Hall and Allington Manors.

Both of the above Manor lands lie on the south side of the river. Preston Hall, as it stood at the period when Mr. Hasted wrote, has disappeared. It was taken down by Mr. Edward Ladd Betts, who erected the more substantial and ornate buildings now known by the same name.

Dr. Harris (p. 32) gives a large plate illustration of Preston Hall in 1719. It is 16ins. by 13ins. The animals and trees depicted are of the type usually seen in a toy

Noah's Ark. Here Harris anticipated the " Roma " of a London Park.

Mr. Betts was engaged in large railway constructional undertakings, and, unfortunately, became involved in the depressions which followed on that speculative era, and came to great financial loss. Certain members of the family lie buried under the south wall of the church.

The estate was afterwards purchased by Mr. Henry Arthur Brassey, and remained in that family until fairly recent years. The older building was early Georgian, and lay a little nearer to the north. This property was anciently the property of the eminent family of Colepeper, commonly written Culpeper and Culpepyr. They became widely spread over our country, and produced many eminent members of that family as warriors and as statesmen throughout the succeeding ages in which they lived. The most beautiful monument in the church is erected to a member of this old family. It will receive its due notice in that later chapter.

The earliest noted member of this distinguished family was Thomas de Colepeper, who was one of the judges of the great assize in the reign of King John. " An office of no small account in those days," writes Mr. Hasted. Two descendants, Sir John and Sir Thomas Colepeper, followed in this office. These members branched out into Bayhall, Pembury and at Bedgebury, Losenham, Wakehurst, Leeds Castle, Hollingbourne, St. Stephen's, and Charterhouse, all of which families—even in Hasted's days—were, with one exception, then extinct! The other branch seated themselves at Preston Hall, at Oxenhoath, and in West Peckham.

Walter Colepeper died in 1327, possessed of estates in Langley, Boughton, East and West Farleigh, Yalding, Malling, Brenchley, Tonbridge, and Shipbourne. His arms are carved " more than once on the roof of Canterbury Cloisters." He left, by Joane, his wife, three sons. The eldest, Thomas, of Preston Hall, died without issue. He was succeeded by Sir Jeffrey, his second brother, who was the ancestor of the Colepeper baronets of Preston

Hall, and of Oxenhoath. Both are now extinct. Sir Jeffrey was Sheriff in the years 1366 and 1374. His son was a Justice of the Common Pleas in the reign of Henry IV. He left by Catherine, his wife, Sir William, Sheriff of Kent, 1427. He lies buried in the Church of West Peckham, leaving a son, Sir John, who lived in the reigns of Henry V. and VIth. He was followed by his son, Sir William, whose mother was the daughter of Ferrars, of Groby, and had three sons, Sir Richard being of Oxen. hoath. The estate flowed on through succession to a later William, who, in 1627, spells his name Colepepyr. In that year he was created a baronet by Charles I. His great grandson, Sir Thomas, was Sheriff in 1704, and kept his shrievalty at Preston Hall. He died without issue, and lies buried in the north chancel of the church, leaving his sister, who was then the widow of her third husband, who was the son of Sir Thomas Colepeper, of Hollingbourne Manor; she was his sole heir. She married as her fourth venture in martrimony John Milner, M.D. She survived him, dying in 1774, without issue, by either of these four husbands. Dr. Milner, who, Hasted tells us, came of a good family at Pudsey, Yorkshire, devised the Preston Hall estate to his brother Charles, also an M.D. He resided here, and dying unmarried in 1771, gave, by will, the whole of his possessions to his nephew, the Rev. Joseph Butler. By king's license he took the name and arms of Milner, and resided at Preston Hall. The rev. gentleman, we learn, "modernized and almost rebuilt Preston Hall, and laid out the grounds adjoining with much taste, and at very considerable expense."

He married, in 1772, Sarah, daughter of the Rev. Stringer Belcher, Rector of Ulcomb, by Sarah, his wife, who was the daughter of "Justinian Champneis, Esqr., of Boxley." The Rev. Butler died two years later, without heirs, leaving his wife the life tenant of Preston Hall and the other manors. She resided at the latter, the property, on her death, to pass to Charles Milner, Esqr., of Farningham, nephew of Mr. Butler. There was, at this period, a large barn, very ancient, on this estate. On

its stone window frame, as well as on an outhouse near to it, and on a chimney-piece of the latter, both likewise of stone, is carved the date, 1102, with the letters T.C. on each of them. These inscriptions gave, we learn, " much altercation among the learned," which we can quite believe.

Vossius states: " That numeral figures came not in use in Europe till about the year 1300, or at least not earlier than 1250."

Mabillon tells us " He had not found them anywhere sooner than the fourteenth century," which is later than Vossius.

Earlier dates on buildings are quoted, viz., Worcester (over a gateway), 975. On a cellar window at Colchester, 1090. On a window at Rumsey, in Hampshire, 1016. On a chimney-piece at Widgethall, Hertfordshire, the same date. Another on a chimney-piece of the parsonage house at Helmdon, Northamptonshire, Anno 1132. But the incredulous ones claim that each of these dates must be wrong; that they have been either altered or misunderstood; that Arabian figures did not come into use until long after 1102. Another objection arises from the quartering of the arms at Aylesford. These did not, it is claimed, begin till Edward III., whose reign began in 1326. John Colepeper, in the middle of this reign married Elizabeth, daughter and coheir of Sir John Hardreshull. The conclusion Mr. Hasted takes is that the date was meant as the era when the first-known Colepeper came into Kent, or, perhaps, to the estate at Preston.

There we leave it, beyond stating that Dr. Harris (p. 32) shows these figures, and quotes also those figures of the like character in the original ancient *Registrum Roffense*, as there written by Ernulphus, who was consecrated in 1115, and died 1124. The figures on this old window and in the *Registrum* are identical.

The Ancient Free Chapel of Longsole.

This old building stood about a quarter-of-a-mile northwards of Barming Heath, on rising ground, near

the eastern side of the road which leads through the woods from Aylesford. Surrounded by this timber growth stands—or did then—the ruins of this ancient chapel. In Mr. Hasted's day it was used as a barn, and from its lonely situation was known as the Hermitage.

"In 1351, Edward III. gave licence to Stephen Tynamour, Chaplain of the Chapel of Longsole, to purchase lands and rents of the yearly value of one hundred shillings, for the maintenance of himself and his successors celebrating in this chapel—for ever! And next year, accordingly, they were granted, with the king's licence, to him and to his successors, chaplains here, by several persons different messuages and lands, to the amount of twenty-six acres and upwards lying in this parish, of the yearly value of sixteen shillings."

Great disputes arose over this old chapel and the diversions of income which seemed to have gone from the Vicar of Aylesford and the Rector of Allington—to the emolument and comfort of Stephen Tynamour, or his successors at Longsole Chapel. These items are described as "oblations offered in this chapel on the eve and festival of St. Laurence." Both incumbents claimed these "oblations" as their right, "being within the bounds of their respective parishes."

John, Bishop of Rochester, ordered an enquiry into the rights of this matter, and to ascertain "in which of those parishes this chapel was situated, and to whom of right these oblations belonged."

The reader would imagine that they should belong to the Chaplain of Longsole, to whom they were offered. But it was "esteemed to be within the bounds of the parish of Aylesford" and, presumably, to that Vicar these offerings were given.

Possibly, being turned into uses as a barn, some portions of this old chapel of Longsole may yet remain—as in the case of Paddlesworth. The chancel of this latter church has been claimed to have been of the half-circular or crescent shape, dating back to ancient Roman examples.

John Sedley Charity of the Hospital of Holy Trinity.

Queen Elizabeth came to the throne in 1558. The estate of the Friars was then in the Crown, being forfeited by Sir Thomas Wyatt, in the rebellion against Queen Mary. Elizabeth granted this Manor to John Sedley. In what year is not stated. But, in 1617, his brother, Sir William Sedley, who succeeded him, carried out the provisions of his brother John's will by the foundation of the above hospital.

It may, perhaps, be useful to point out that the early Pagan religions, with the exception of Buddha, however admirably some of these old cults may have instituted certain moral codes—never instituted houses of mercy and compassion, hospitals for the poor and afflicted, such as those born of the Christian religion, and such as this now being noted.

Following the provisions of his brother's will, Sir William Sedley purchased two farms of 184 acres in the parish of Frittenden, of the then "clear yearly value of £76." The deed of this foundation was "inrolled in chancery" at the above date.

John Sedley's will: "Ordered that a house should be built for six poor aged and impotent persons, in the street of Aylesford, and that there should be bought lands, and tenements for the poor persons, for their maintenance, £60 per annum. That his brother, William Sedley, and his heirs, should place the poor in it from time to time."

Sir William Sedley, Bart., was the sole executor. He built a house of stone and other buildings for this hospital, or "House of God" (Maison de Dieu). He purchased the property already noted for its endowment. He also added "one poor person more" to the former six, and, "made them a body politic" by the name of "The Hospital of the Holy Trinity, in the parish of Aylesford." They were to have "a common seal, engraved with a goat's head rache," and inscribed around its border "Sigillu's Hospital" (see *Trinitatis*, in *Aylesford in Co. Kanc.*"' That the hospital and the poor in

it should be visited from time to time, " and upon just cause, be displaced " by the trustees, etc., appointed. This foundation was the origin of the almshouses already referred to. Other bequests came to the parish, Sir William Sedley himself giving £3 6s. 8d. from the rents of a property in Yalding.

In 1625, Patric Savage, Esq., of Aylesford, gave two meadows in Ditton, called Great and Little Nicopitts, now of the value of £5."

Sir Robert Faunce, of Maidstone, gave 10s. per annum, to be distributed to the poor on St. Swithin's Day; and 10s. more to the clergyman for reading prayers on that same day, to be paid out of land in this parish now vested in Mrs. Milner.

James Taylor Yeoman, of Aylesford, gave 20s. per annum, to be paid from two tenements in Woldham (" since pulled down," we are told), " and it has not been paid since 1774."

The Rev. Mr. Milner, in pursuance of his uncle, Dr. Charles Milner's will, settled £20 per annum, payable out of part of his estate, towards the support of a charity school, for the benefit of the poor children of this parish.

From this Milner bequest of £20, scholars are now sent to the Grammar School, and with the residue fees for the attendance at evening classes are also paid.

The Milner monument in the church dates 1784.

AYLESFORD *(Continued).*

"Lord have Thou respect unto the prayer of Thy servants . . . that Thine eyes may be open toward this house . . . And if they sin against Thee (for there is no man that sinneth not) then hear Thou in heaven Thy dwelling place . . . and when Thou hearest, Lord forgive." —*I. Kings, c. 8.*

THIS Church was in the gift of the old Hospital of Newark, Strood, until the Reformation, when the patronage passed to the newly-created Dean and Chapter of Rochester. Mr. Fielding (pp. 22-3, *Records of Rochester*) gives us a list of 60 Vicars, beginning with—"Jordan" in 1145 and Gregory de Elineham, 1285. So many of these Vicars have succeeded one another at short intervals, that one would almost think the living was possibly undesirable. It may, however, be quite the reverse, as being on the other hand a stepping stone to more exalted positions.

Arthur John Webster Thorndike was Vicar of St. Margaret's, Rochester, until 1902, when he was appointed Vicar of Aylesford. He remained there until 1909. The church paid the usual Chrism fee to Rochester of nine denarii. These payments are thought to have been for the holy oil for baptism, which had to be consecrated personally by the Bishop, and was only obtainable from the Mother Church of the Diocese. The above payment, combined with its Norman tower, bear united testimony to the Church's active existence in early Norman days.

The Manor of Aylesford was given to the Bishop of Rochester by the King in exchange for the lands upon which stands Rochester Castle. Hasted's statement upon this point is as follows:—"Odo, Bishop of Baieux . . . had certainly the custody of the castle and the rebuilding and enlarging of it afterwards was most probably entrusted to his care. The land on which part of the new fortifications were raised belonged to the

Bishop of Rochester, in lieu of which the King gave him in exchange land in the neighbouring parish of Aylesford, as it is thus entered in the record of Domesday, in the description of the king's ancient demesne of Aylesford.

" The Bishop of Rochester also for the exchange of land on which the castle is placed, possesses so much of the land (viz., of Aylesford) as is worth 17s. and four pence " (pp. 65-6, Vol. 4).

This church is stated by Mr. Hasted to be dedicated to St. Peter. Mr. Fielding puts it " and St. Paul." The late Mr. Leland L. Duncan—whose research into original ancient documents was carefully accurate and indeed voluminous—held the opinion that in almost every case the original dedication was to both Saints. Human nature tends always to shorten names, and this may account for the deletion of St. Paul. Both saints' days fall upon the same day. The following supports Mr. Duncan's views. Sir William Redesdale, in 1451, left instructions to be " buried in the Church of St. Peter and Paul at Aylesford." That takes back the dual dedication for nearly 500 years. Dislike has been expressed in various periods to the vane on a church dedicated to St. Peter being of the design of a cock. In many parishes whose church is thus dedicated there is a village inn called the Cock. These latter signs may have largely decreased partly through the objections noted, and also from the many licensed houses which have been suppressed during later years. In life and in history it is best to face facts. They are as Burns tells us, " chiels that winna ding." To change the name of an inn, or to remove a given vane, does not do away with the fact of St. Peter's denial of his Lord.

The church was restored in 1878 by Mr. Henry Arthur Brassey, Sir Arthur T. Blomfield being the architect. Particulars of these works will follow later.

It is also well to make record that an earlier alteration was made in 1838. The almost entire floor space of this really spacious old church was filled up by those huge family pews rather prevalent in those days. Ayles-

ford had 26 of these old family reserves. These were cleared out, and 44 others less imposing in size took their place. The west tower arch was filled in with masonry, a doorway being inserted and a gallery erected. Passage to this gallery was by the doorway noted. The gallery was erected for seating the older children, with other seats below for the little ones.

A barrel organ was purchased from " Mr. Joseph Walker, of 166, High Holborn, London, and consisted of three barrels with twelve tunes on each, at a cost of £158 11s. 6d.."

The font at this time stood " in the north chancel near the Culpeper Monument. The vestry was in the small west tower chamber on the south side of the church with a robing pew leading from the same. The three-decker pulpit, reading desk and the clerk's desk—standing one below the other— were on the north side of the church only about 14 feet further south than the pulpit is at the present time."

In June, 1851, further alterations were made, the ceilings being added throughout the church. A new stone pulpit was erected in the north corner of the nave with a reading desk—and the clerk's desk beside it—both the latter below the pulpit. The old oak screen which then stood between the pillars dividing the two chancels was removed and placed near the south door. Later it was erected as a reredos in the chapel, where it still remains.

Aylesford Church has the reputation of being a " sanctuary " church—a place to which a criminal might fly for refuge. This privilege was abolished during the reign of James I.

Mr. R. H. Benson, in *The Light Invisible*, recounts a strange experience where an aged priest receives a " spirit visit " from one of the murderers of Thomas á Becket, seven hundred years after that tragic event. The inference has been taken that in the church noted Benson refers to Aylesford. Mr. Benson's actual words are that

the event took place at a little ancient church to which he turned back "at a milestone that marked sixteen miles to Canterbury."

Aylesford, by the map, appears to be full forty miles away. Dean Stanley, in *Memories of Canterbury*, deals exhaustively with the murder of Thomas á Becket. His research work was unstinted and able. His historical references are very diffuse. He states that the murderers fled to Saltwood Castle, the abode of De Broc, who was fully and savagely implicated in the murder. That they rode the same night to Saltwood, and in the morning on 31st December, 1170 (the day after the murder) they rode on to " South Malling, near Lewes." This is stated as a ride of " forty miles " by Dean Stanley. On the map it looks well over 60 miles. In addition, we have to consider the age of the screen work now in Aylesford Church. Personally, I could not date it beyond the early 16th century. Becket was murdered in 1170. But in considering the claims of Aylesford, there are other features worthy of thought, which may be here stated: (1) Aylesford was a " sanctuary " church. Was it the nearest? Certainly nearer than South Malling, which I cannot find to have possessed the sanctuary claim. (2) Is there—in the long past mists of age—a possibility that South and West Malling may have become mixed? (3) The rood screen now at Aylesford was the successor of an older one of a probable 12th century or even earlier date. If so, its legendary reputation may have passed on to the successor.

To accept these latter theories we have to place Mr. R. H. Benson's words as being used in the same way as " poetic license " is accorded, or the little church noted may have been an imaginary one. If so, the point has no particular significance. We leave it thus.

The legend goes that the three murderers came to Aylesford and sought for absolution. It was refused with horror, and so, as with Hamlet's father, they went away—

" With all their crimes full blown
As fresh as May . . .;
Unhousel'd, unanneal'd."

Before the mental vision of the murderers loomed—apart from absolution—an eternity of torment in hell, where the worm dieth not and the fire is not quenched. What motive more impelling than the above absorbing terrors, and the hope, in however small a way, these awful consequences could be avoided, or even mitigated?

We have in such a matter to consider the age in which they lived, and the beliefs that went with those days before such a theory can be lightly dismissed.

Henry II., at whose outburst these knights were incited to commit the crime, was a semi-madman in his rage. What would he do in the face of a national excommunication? They had murdered a man of an exalted ecclesiastical position. In making his stand á Becket stood for the Church—between the greed of the King and the trust he held both for the Church and the people. á Becket was a proved brave leader in the war on Toulouse. King Henry wanted to make Becket Archbishop. á Becket did not want to accept the office, but in this wish the aged Archbishop Theobald, who loved and admired á Becket, also urged his acceptance. á Becket feared the inevitable clash with the King if he faithfully fulfilled his duty as Archbishop.

However, he took the risk and accepted the office. His record, after consecration, is pure, studious, and most industrious. Dominating and determined in character he was, and yet ascetic in life, and in food, and in duty.

As Becket feared, the King proposed a certain tax as a levy " occasional and voluntary " in character. But the Archbishop knew that Henry meant to make it perpetual, and he opposed it. He also, by legal action, recovered certain property formerly taken from the Church by the Crown. The differences grew. As already noted. Henry's temper was akin to madness—the murder followed.

Thomas á Becket, son of Gilbert á Becket and Rohesia (or Matilda), his wife, b. 21 Decr., 1115 or 1120 (uncertain), but more probably in 1118. Died 1170.

Father from knightly rank Thierceville in Normandy. Had been a merchant in Rouen, and after in London. His wife was a burgher woman from Caen. Studied at Merton, London and Paris. Returned home 22nd year of his age. Began as clerk to a school friend, Richer de Laigle, a young knight. Was taken later into the household of Archbishop of Canterbury, Novr., 1143. He was afterwards taken to Rome. He was both clever and subtle, and foiled King Stephen from the Coronation of his son Eustace. Though only in minor orders he was made Vicar of St. Mary-le-Strand and of Otford, Kent, Prebendary of St. Paul's, and also of Lincoln. Theobald ordained him deacon and later Archdeacon of Canterbury. In 1156 Henry II. made him Chancellor of England.

As with the old church of St. Mary at Higham, Aylesford Church consists of two aisles—or nave and aisle, the valley portion resting upon fine arcades, supported by piers of singular grace and beauty. These latter are composed of four engaged shafts with a bold hollow between each. The whole effect is exceedingly light and graceful. The arches dividing the north and south chancels are cut low, and the piers are of octagonal shape and the 14th century date. They are more massive than those of the nave.

In 1878 tablets and ledgers, which then stood in the chancels, were removed to the tower chamber and elsewhere. Under the east wall of the church—in the churchyard—are three slabs, ancient stone coffin lids, of exceeding interest, each bearing the sign of the Cross in very bold relief—some quite plain in design, others more elaborate—but in each case the work is of a very finished and beautiful character. The perfect condition and clear cut lines, still so markedly observable, are due—so the writer has been informed—to the fact that until the 1878 restoration work, all these beautiful slabs lay in the north chancel, the foot-ends resting against the east wall. They were removed from thence to their present position. This is borne out by the following entry in the church book, of which due note will be made, viz., " to remove the

mural tablets and stone ledgers, replacing the same as near to their original positions as circumstances will permit." Opinions vary as to the assured meaning of these particular stones, and as none of them ever bore any inscription a positive expression is the more difficult. By some they are held to cover the bodies of distinguished religious persons—Abbot or Prior. By others to mark the grave of a crusader or a pilgrim who had been to the Holy Land. The three slabs at Aylesford are certainly the finest and most perfect specimens within the writer's knowledge. He can only express the sincere hope that every care will be taken for their future preservation.

The alterations carried out in 1878 remain really somewhat of a questionable value. They caused the loss of so many old features that it becomes very doubtful if the gains brought an equal compensation. The writer personally fears that it did not. The " atmosphere " of the Church, if one may use such a term, has so much of newness about it.

All of the previously noted stonework, however, is of the 14th century.

The east window of the south chancel was the work of Burlison and Grylls, of 23, Newman Street, Oxford Street, London. It is an ambitious work and of considerable artistic merit. Its subject is the Te Deum treated with unusual elaboration in its details, number of figures, etc. In the top tracery are the four Cherubims and Seraphims, each with six wings. The upper central light depicts our Lord seated in glory. Angels at His feet hold a scroll inscribed: " We praise Thee as God." On the canopy of the throne it is written: " Thou art the King of Glory, O Christ." The other five lights are treated with a corresponding fulness, and contain the figures of Elijah, Jeremiah, King David, Sts. Paul, Stephen, Alban, Andrew, Gabriel, Raphael, Augustine, Helena, the Blessed Virgin and attendant Angels.

The side windows of the naves—south and north—are all devoted to the twelve apostles. These latter, unfortunately, are rather crude both in colour and in figure drawing.

North Chancel.—This window is dedicated to the Earls of Aylesford and their wives. It is of three lights with varied figures, which bear the following inscriptions: "In my Father's house are many mansions. I go to prepare a place for you."

The first light bears nine sets of initials, the second five, and the third nine. The respective dates range 1719, 1757, 1777, 1812, 1859, and 1871. The above mark the years of each earl's succession. It is inscribed: "To the glory of God, and in memory of dear ones gone to rest."

The chancel arch and the roof are not in alignment, which gives the appearance of a "twist" to the chancel. This is held to have been purposely so designed to indicate the angle of our Lord's head reclining on the Cross.

The arcade runs through the east wall; the last arch being two-thirds the size of its companion. This was narrowed purposely so that the rood screen ran into an unbroken line before both altars. Outside of Kent only two such examples are known to exist in England. Kent has eighteen examples.

The doorway to the rood turret entrance has the hooded square moulding. This doorway—a very perfect specimen—is held to be of Tudor work. It is indeed very elegant in its design generally. Near by stands the church chest. It is beautifully panelled and quite untouched by the passage of time. Its date is held to be that of William and Mary. It is also a perfect example of its kind.

The south chancel wall is pierced with two lights, their subjects being Faith and Hope in one, and Charity in the other. The north chancel wall has one window only, viz., that of Charity. What is held to be rather unusual is the fact that both naves are exactly alike in size and roof pitch elevation. Its old timbers were all opened out, the plaster being "hacked" off at the 1878 restoration. These timbers were then stained dark colour.

The vestry was enlarged at the cost of Canon Grant, and in memory of his wife, Isabella Marie Grant. It was

dedicated on the 24th August, 1908. This vestry was formerly entered by a door from the west choir vestry. This was walled up, and the ancient north door was re-opened for access to the enlarged vestry.

Doorway to Chancel.—This doorway was restored at the cost of Mr. H. A. Brassey in 1891, and a Vestry recorded its thanks on March 30th. It is an exact copy of the original doorcase, which latter, we learn, now stands in the north wall of the Holy Trinity Hospital, i.e., the Sedley Almshouse. The south porch was taken down and entirely restored in 1878. Over the inner doorway of the church the modern stonework follows the original 14th century design; such original stone as was left perfect was re-inserted in the arch mouldings. The porch has two lights in each wall.

The tower, as before noted, is held to have been originally constructed for defence purposes. And when the many notable conflicts which history records to have taken place at Aylesford are thoughtfully considered, this is extremely likely. Additional evidence is the tower itself to-day, with its strong and massive Norman construction, which still remains up to its string course. Its position commanded the ancient ford, and later on also its quaint old bridge.

The west door case is of Early English design, and quite in accord with the moulding of the south door, the windows and bell louvres above being of the same order. Indeed this type finds its expression in the south wall of chancel and elsewhere in the main building.

As before noted, the church stands nobly up on the right hand side of the river on steeply rising ground. The Saxon name derivation previously noted points with very strong emphasis to a Saxon church having previously stood there. The walls of the church are very ancient. It is held that some fragments of Saxon stonework still exist in the lower part of the tower and in the south wall of the nave. This looks very probable by some of the large stones.

The present font is of Caen stone, and was given in

1851 by Mr. Thomas, who, as a friend of Mr. Betts, was the architect, acting gratuitously for the alterations done that year. It took the place of one that had done duty from 1662, concerning which the following notes are of historic interest. The remains of this latter font are still in the belfry.

"Christenings."—"Elizabeth, the daughter of George and Mary Burde, baptized 30 day of January, 1662, being the first that was baptized in the new ffont after the iniquities of the times had broken down the old one."

This note is valuable, as it is indicative of the sense of wrong and outrage that had been felt and endured (by force of circumstances perhaps silently) at the past puritan vandalism. The bare recital of these acts by Stow in his *Annales of England*, by Henry VIII., and continued during the reign of Edward VI., and during the reign of Elizabeth, will offend every thoughtful mind. It was the same spirit of intolerance which destroyed the old font at Aylesford.

Some Vicars, on the Restoration, wilfully destroyed all the written evidence of these unhappy troubles, etc. These were as much to blame as were those they accused and rightly condemned. Others, as is the case with the statement entered at Aylesford, wisely entered their protest (see p. 97, *History of Strood*).

Among the strange, and, in cases, appalling events of history, none stand out more distressingly persistent than the cruel spirit of intolerance of rival political and religious sects whenever such have obtained predominant power. It has had its illustrations in Russia in our own times.

Under the dominance of the bureaucratic power of the Czardom regime, Russia underwent many, many trials, the innocent often suffering great and intolerable wrongs. To this may be added the needless sufferings of a nation. When these same oppressed persons come into power, what happens? They simply out-Herod Herod by orgies of cruelty, tyranny, outrage and repressions of personal

liberty, which make their own past sufferings fade into insignificance, whilst they appear to totally forget their own former vehement protestations. Unfortunately, it is history repeating itself.

1575.—" On the 22nd July two Dutchmen Ana-baptists were burnt in Smithfield, who died in great horror with roaring and crying " (Stow, p. 1,151).

" On the 20th of November, Edmond Campion, Jesuit Ralph Sherwine, Lucas Kerbie, Edward Rishton, Thomas Coteham, Henrie Orton, Robert Johnson, and James Bosgrave, were severally and all together indicted for high treason for that they forsook their native country to live beyond the seas under the Pope's obedience. . . . They were approved guilty and had judgment to be hanged, disbowelled and quartered " (Ibid, p. 1,169).

Stow's pages reek with these terrible events. They stain the pages of Mary's reign, and are quadrupled in that of Elizabeth. Stow witnessed these things as he lived through the reigns of Henry 8th, Edward 6th, Queens Mary and Elizabeth, and the early years of James 1st.

There is a rather remarkable brass palimpsest in the church. For many generations it lay in its stone matrix, close to the chancel steps. In the 1878 restorations it became necessary to remove it. It was then found out that it bore other engraved work on the side sunk into the stone matrix. The inscription known to the inhabitants was as follows, cut in the brass in German text, now known as " black letter," and which reads thus :—" Here lyeth John Savell, gentleman, sutyme sarvant to Syr Thomas Wiat, knyght, which decessid the xxixth day of Marche, Ano. dni. M. vxlv. (1545), on whose soule Jhu have mercy." The side hitherto buried revealed the figure of a woman bearing a shield with the cross of passion. It was probably of Flemish workmanship, and originally about double the width of the present brass. It is assumed to have been taken from some church wall or tomb on the Continent during the Reformation period trouble, and to have been bought as old brass—we did not make this metal in England then—and cut in two; its reverse polished and engraved, and then sunk in the matrix of the stone; and so it lay for about 340 years.

The Sir Thomas Wiat, whose " sarvant, John Savell, gentilman," had been, was in all probability Wyatt, the

poet, father of the Sir Thomas, who headed the rebellion against the Spanish marriage. It is now on view, showing both sides.

Cyril Fletcher Grant came to Aylesford apparently (first) as curate to his father, the Ven. Antony Grant. He was appointed Vicar in 1878, and remained until 1895. He it was who, as Canon Grant, had the old armour restored to the church. In his early days the "Rev. Dr. T. H. Newman, of Helmes, Hornchurch" (a Fellow of Magdalen College, Oxford, for some years), gave an old organ to Cyril Grant for the use of his little Mission Church at Eccles.

Among other items in the "Inventory of goods belonging to Oliver Cromwell at Hampton Court" were:

"Item:—In the Great Hall: One large organ and a chain organ, which was brought from Maudlin Colledge in Oxford" (value about £300).

This organ, at Cyril Grant's Mission Church in Eccles was in all probability the "chain organ of Oliver Cromwell, brought from Maudlin Colledge." If so, it is the one in regular use at St. Mark's Church, Eccles, to-day.

The present organ was given to Aylesford Church by Mrs. Abbot, daughter of the Rev. Ed. Garrard Marsh. It was built by Foster and Andrews, of Hull, at a cost of £270. It was first placed in the old gallery, where it took the place of the old barrel organ of 1838. It was opened for service on the 8th December, 1865, Mr. John Hopkins presiding at the organ, and supported by the whole Cathedral Choir. The Bishop of Rochester preached. This organ is now in the north chancel, and has been considerably enlarged and improved. In the sanctuary is a modern brass, to the memory of Herbert Witherby, who died "at Melbourne, 1875, in the 19th year of his age."

Also to "Charles Malcom Wood, C.B., late of Cob Down, Ditton; born November 1st, 1846; died February 19th, 1915."

On the south wall of church: "In memory of Henry Arthur Brassey, of Preston Hall, who restored this church

in 1878, and the tower and bells in 1885. Born 1840; died 1891. Also of his wife, Anna Harriett Brassey; born 1845; died 1898."

" In loving memory of Lucy Blanche Vaux, wife of Rev. G. Bowyer Vaux; died March 14th, 1902. Buried at Gainsborough, Lincolnshire."

Under stained glass window, west end:—" In affectionate remembrance of Henry Arthur Brassey, this window is dedicated by a number of his friends."

The brass lectern presented " In memory of the Hon. Georgina Agnes Finch, aged 21 years, April 12th, 1874."

The chancel screen was erected by friends of the late Mrs. Cheere, " In memoriam, M.W.C., OB., 1890."

NOTE.—Mrs. Mary Watkins Cheere resided for many years at the " Cedars," Aylesford.

THE BELLS.

These are now eight in number. There were formerly five. The old ones, Nos. 1 and 2, dated 1652, were made by Michael Darbie No. 3, R. Phelps Cecil, 1708; No. 4, inscribed, " God save King Charles 2nd," date 1661; No. 5, Anthony Bartlett made me, 1666.

The new peal of eight was erected in 1886, and the tower bell chamber repaired, and a new oak frame constructed. The total weight of the bells is 55cwt. 2qrs. They were brought into service 26th October, 1886, a Vestry of the inhabitants recording their grateful appreciation of Mr. Brassey's generosity.

The church clock came from the old building of Preston Hall, on its demolition It was given to the church by Mr. Betts on 7th October, 1852.

Aylesford is undoubtedly fortunate in its possession of specimens of ancient funeral armour, formerly the property of its more illustrious dead. These items had been handed over to the Maidstone Museum; but on the 3rd of April, 1893, a Vestry was held, when " Canon Grant reported that the armour, etc., which had been deposited in the Maidstone Museum since 1870, had been returned at his request, and deposited in the church."

The following is the list:—

Helmet of Sir Thomas Colepeper.
Two gauntlets of Sir Thomas Colepeper.
Helmet of Heneage Finch, Earl of Aylesford.
Coronet of Heneage Finch, Earl of Aylesford.
Sword of Heneage Finch, Earl of Aylesford.
Shield (wood) of armorial bearings of above.
Helmet of Sir Paul Rycaut.
Two gauntlets of Sir Paul Rycaut.
Sword of Sir Paul Rycaut.
Shield of armorial bearings.
Helmet of Sir Joseph Banks.
Shield (wood) of armorial bearings of above.

The shields and the armour now hang on the walls in the chancel.

A description—with beautiful drawings by the late Seymour Lucas, A.R.A.—are pasted inside these helmets. The original pencil drawings of this talented artist of these four helmets are inserted in the church book, making it of unique interest and value.

It should be added that the parish stands greatly indebted to the late Mr. Silas Wagon, who for 21 years was churchwarden of Aylesford, and read the lessons in church, and especially for the exceedingly useful compilation of a series of historical matter, simply invaluable to Aylesford, which he had carefully collected and very ably and concisely entered in a folio book. This book, when completed, he handed over to the possession of the church, which he had served consistently, nobly, faithfully and well.

To the Rev. F. J. Everett the writer wishes to express his very grateful thanks for unstinted help: for the loan of precious and irreplaceable MSS., which he generously placed in the writer's hands.

There are many warm hearts yet living in distant places whose unfading remembrance rests lovingly upon Aylesford—the old home of their childhood. They will —at least in spirit—join with me in thanking Mr. Everett for helping this revival of the Auld Lang Syne.

The Culpeper monument rests under the dividing archway of the two chancels. It is a very handsome altar tomb of alabaster and veined marble, and bears the following inscription, and is an exceedingly beautiful piece of work: "Here lyeth intombed Sir Thomas Colepeper, knighte by blood and descent descended of many worthy ancestors. In his lifetime for his worth and desarte beloved of all, and in his death as much lamented and bemoned. He had by Dame Marie, his only wife, at the time of his decease, three sons and two daughters, which Dame Marie, to perform her last duty in remembrance of her faithful love to her deceased husband, at her own cost erected this gratefall monument under which he resteth, and by lively faith hopeth a joyful resurrection. He died 12th October, 1604."

On the north side are figures of two daughters, and on the south the figures of three sons. The tomb bears many coats of arms. The above tomb, apparently, is a successor to a previous one, as "in 1533 Edward Colepepir desired to be buried in the high chancel in the tomb of Margaret, his mother." Mr. Leland L. Duncan states that the Colepeper tomb "was, however, re-made about 1600" (p. xii., Introduction, *Testamenta Cantiana*). (see next page*).

On a stone slab of Bethersden marble, on the floor west of the above, is the following inscription: "Here lieth Thomas Finch, only sonn of Anthony Finch, of Coptree, gent., by Ann, his wife, daughter of Thomas Duke of Cosington, Esqre., who died 29th August, 1629."

On a small brass, close to the above:—"Here lyeth the bodie of Henry Crispe, the fourth sonne of Sir Henry Crispe, knight. He had to wife Anne, ye daughter of Thomas Cullpeper, of Aylesford, Esq. Had issue fyve sonnes and one daughter. He died second of December, 1594."

Many Maidstone couples—who loved not the commonwealth civil marriages by a justice of the peace—made clandestine marriages at Aylesford Church as being

more acceptable to their consciences. The registers give proof of this.

" Corpus meum ad Sepeliendum Juxta Crucem lapideam in cimiterio, Petri et Pauli de Aylesford. Sir William Redesdale, clerk, 1451."

" To be buried in the Church of St. Peter at Aylesford, Wm. Cosynton, Esqre., 1464."

" To the Parish Church of Alisford my best peyre of Shetis, John Lokyer, 1492."

" To be beried in the church poorche by my husbande, Marion Aston, wydow, 1501."

" To the high aulter my best borde cloth. Jane Clarke, widow, 1513."

" Toward the beying of a antiphoner in ye saide churche, vi$^{s.}$ viii$^{d.}$. Towards the beying of a treble bell to the three belles in Aylisford, xl$^{s.}$. Thomas Cosyenton, gent., 1518."

" To the paynting of the rode lofte, viii$^{d.}$. John A. Rowe, 1524."

" To makyng of the causye, xii$^{d.}$. John Gilham, 1528."

"I will at my buriall, dirige and iii masses and like wise at my moneth mynde and also at my yeris mynde and at the said iii. tymes I wilbe giffen to poor people xvi. halpenny lofes, iii. of the saide lofes vnto the ryngars and on galon ale, the residue of brede and ale to poor people after my wifs dischecion. John Marden, laborer, 1528."

" To the gyltyng of the roode lofte, xx$^{d.}$. Richard Hawte, 1531."

* " To be buried in the high chawnsell in the parish church of Aylesforde, in the place where Margarete my modor wass leyde, and the tombe to be made upp a geyn ouer me wt a stone and my armes thereupon grayed. Edward Colepepir, Esquyre, 1533."

" To be buried in our ladys chappell in the Church of Aylesford, next my brother, Robert Naylor. Hughe Naylor, gentyleman, 1543."

"To be buried in the chauncell. Sir Richard Wilbore, Vicar, 1545."

"To be buried in the porche. Bread to be given on good friday for ever. Robert Mardoll, 1545."

"To be buried in the place my grand-father lieth, Jhon Culpeper, 1550."

Thorpe, p. 790-2: On the east wall, on an alabaster monument, is this coat, viz., argent, a fesse coucher embattled gules, in base a bend of the limb of a tree raguled and trunked, couped at both ends. The crest a tiger's head gules, and this inscription: "Here lyeth the body of Sir Paul Rycaut, Knight, the tenth and youngest son of Sir Peter Rycaut, Knight, by dame Mary, his wife, without the interposition of a daughter; who for many years travels in foreign parts in Asia, Affrica and Europe, and after several publicque offices performed by him, as Secretary to the Earl of Winchelsea, Ambassador extraordinary from King Charles the Second to Sultan Mahomet Chan the Fourth, in which, and in two voyages from Constantinople to London and back again; one of which was performed by land through Hungary, and where he remained sometime in the Turkish Camp with the great and famous Vizier Kupriologly for publick affairs of the English nation, in which he passed seven years; after which he was Consul for the English Nation at Smyrna, where, having exercised that office for the space of about eleven years to the entire satisfaction of the Turky company, he obtained a licence at his own motion and desire to return to England; where, having lived the space of seven years in honour and good esteem, as also in peace and plenty he was, in the reign of King James II., called by the Earl of Clarendon, Lord Lieutenant of Ireland, to be his principal Secretary for the Provinces of Leinster and Connaught; also by the said King James to be one of his Privy Council for Ireland, and judge of the High Court of Admiralty, in which he remained untill the great revolutions in England and Ireland, at which time he was employed by King William the Third, in quality of his resident with the Hans Towns in the

Lower Saxony, namely, Humburgh, Lubeck, and Bremen, where, having continued the space of more than ten years, to the satisfaction of all that knew him, as well as to the Senators of these republicks, as also to the government thereof, and to the company of English merchants residing there, and having written several books, which are now extinct. He dyed the 16th November, 1700, aged 72, and according to his desire lyes interred near the bodys of his father and mother. Requiescat in pace. Amen."

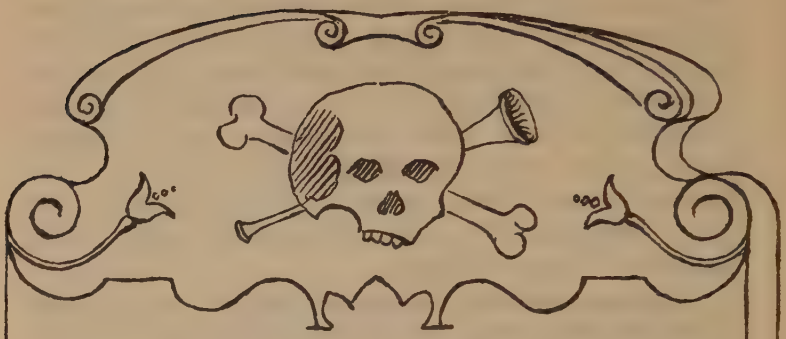
On same monument on an achievement, are the arms of Rycaut, impaling or, two chevrons sable, between three birds, with this motto, crucis Victoria fructus.

In the north chancel is the florid monument previously noted to the memory of the Banks family. It bears a redundant inscription in Latin, and records the following names: Caleb, died September 13th, 1696, aged 37; Elizabeth, died October 21st, 1696, aged 59; John, died October 18th, 1699, aged 72.

On brass plate fixed in a gravestone are the effigies of a man in armour, and his wife, and these arms, viz., Three roses, crest, three roses, and following inscription (Latin): " Here lies John Cosynton, gent., who died 2nd April, 1426, and Sarah, his wife, on whose souls God have mercy. Amen."

In the churchyard are several tombs of note. Near to the east chancel wall is a tomb standing on posts, something of a Chinese design. Under the east wall of the churchyard is the celebrated tombstone to the blacksmith. It has become so eroded by time that its inscription is now undecipherable. Happily, the late Mr. Hammond, father of the late Vicar of Allhallows, Hoo, had made a very beautiful copy. Thanks to the kinc help of Captain J. B. Hewitt, it is here reproduced, and is literally faultless. Beneath a red granite tomb, under the south wall, is the grave of the Betts family.

" To the raparacion of the cloyster of the Fryers of Aylesford, vis. viiid.. Robert Pirry, of Gillingham, yeoman, 1513."



EPICEDIUM on a Blacksmith

My Sledge and Hammer lye's declind
My Bellows too have lost their Wind
My Fire's extinct my Forge decaid
And in the dust my Vice is laid
My Coal is spent my Iron's gone
My Nails are drove my Work is done

Richard Austin
died the 7th Auost 1745
Aged 50 Years

" To the freres of Alisford a grete chaffer of bras. Wm. Hunt, of Cobham, 1527."

" To be buryede in the quver beside the old Prior Arenolde at Aylsforde. The Fryers to have my vestyment of blew velveate wt all thyings there to belonging for to syng masse on highe dayes for me and my wif and all cristen sowles." (His wife, Lady Eleanor Cobham, was buried at Radwinter, Essex).

" Gylles Rachawe, gent., lying w'in the house of our ladye fryers in Aylesford, 1534 " (pp. 2-4, *Testamenta Cantiana*).

The following quotations from Stow throw light upon how matters went on at the Reformation period. It is instructive.

Stow, edition, 1601, p. 880: " Cardinall Wolsey was determined to erect new colleges in Oxford and Ipswich . . . he obtained of Pope Clement 7th authoritie to suppress about fortie monasteries of good fame and bountiful hospitality. . . . Five persons were his chiefe instruments, who made demand on Daintre for occupying certayne of their groundes. . . . Straitwaie they picked a quarrel, and gave information to the Cardinall, who commanded the house to be dissolved . . . but of this irreligious robberie, done of no conscience, but to patch up pryde which private wealth coulde not furnish, what punishment hath since ensued at God's hande partlie ourselves hath seene. Of those five persons, two felle at discord betweene themselves, and one slewe the other, for whiche the survivor was hanged. The thirde drowned himselfe in a welle. The foorth being welle knowne and valued at woorth two hundred poundes became in three yeares so poore, that hee begged till his dying daie: the fifth, Doctor Allane, being chiefe executour of these doings, was cruelly maimed in Ireland . . . the Cardinall falling after into the King's gracious displeasure, was deposed and died miserably, the colleges he meant to have made so glorious never erected. . . . Clement himself . . . inclosed in

a dangerous siege in Rome . . . the city pittifully sacked, and himselfe narrowly escaped with his life."

"My blake vestyment to be given to New hede Chapill to praye for my wif and Heollys Helton. Gyles Ranchawe, 1534."

"To the Chapell of Newith, xli. Richard Davye, 1540."

"Fratribus de Eglesford, x^{s}., ad unam casulam viridum. Wm. Wrenne, of Southflete, 1443."

"Lego fratribus Carmelitis de Aylesford, ad novum opus le cloyster. Sir Wm. Redesdale, clerk, 1451."

"Sapeliend: in ecclesia fratrum Carmel: de Aylesford. Thomas Palmer, 1452."

Like other parishes, Aylesford had its workhouse, or poorhouse. It was built in 1824, and, exclusive of furnishing costs, the bill ran to £2,400. It has accommodation for 150 persons. It stood close to Mount Pleasant, and adjoined the road which runs at the rear of the Sedley Almshouses.

On the Union of Parishes Act these premises were sold on 29th April, 1839, to Charles Milner, Esqre., of Preston Hall, for the sum of £945, subject to a yearly perpetual charge of £2 10s., payable to the Churchwardens for the use of the parish.

ALLINGTON.

"Were I so tall to reach the pole,
Or grasp the ocean with a span,
I must be measured by my soul:
The mind's the standard of the man."
—*Isaac Watts.*

IT is reputed of Dr. Watts—a man small of stature—that a lady who was greatly desirous of meeting him was deeply surprised to find him—not as she had anticipated, a sort of giantesque figure, but diminutive. A little while later, standing back with friends, she expressed her surprise and disappointment at this fact. Unknown to them, Watts was standing near, and heard. He replied as above.

There are three parishes in England known by the name of Allington. There is also one of the like name in Denbighshire, in Wales. Our English Allingtons are to be found, one in Hants., the second in Bridport, Devonshire, and our own little Kentish neighbour lies near Maidstone, and adjoins Aylesford. Its area is only 608 acres. If not the smallest, it is certainly among the smallest of the parishes in England. Its population is stated to be 167 persons. Geographically, also, Allington does not loom up bulkily upon the passing vision. No arterial road passes through it, and it has no commanding height from which towers its chief distinction, viz., its castle. One may travel to Maidstone by rail, by road, and almost by the river, save for the stay at Allington Locks, without gathering any sense of its importance in its castle or in English history. When we face history, however, then, and then only, do we gather the full force and meaning of Dr. Watts' impromptu lines. In the summer, the verdure of the trees, even to one walking along the river banks, almost completely hides the grey walls of Allington Castle, and its church is quite invisible. And on the road, or on the railway, they would find their position to

be like that of Mr. Samuel Weller, on a memorable occasion, " having only eyes, their wisions would be limited," and so unable to penetrate through banks and hills and woods.

Sir Martin Conway—the accomplished present owner of the Castle—was born at Rochester. He was on the look-out for an ancient mansion or other historic old building for his home. Yet he had no idea then of the existence of Allington Castle. Happily for his Kentish neighbours, Sir Martin Conway found and purchased this interesting old pile, which he has restored with reverent care and much cost, and he shares his pleasure of possession with a wide circle by allowing visitors to inspect these old grey walls; to contemplate the past; and, let us add, to be always gratefully thankful that they have come into the ownership of one so eminently qualified to possess such a property.

In a very able article—see pp. 337-62, Vol. 28, *Kent Archælogia*—Sir Martin Conway has given a vivid and valuable description of this ancient Castle. It is splendidly illustrated—as is Sir Martin's happy wont—with five full page photo blocks, and two deeply interesting and instructive maps. It will always remain a mine of valuable and understandable information.

As usual, about its name derivation, there has been discussion. Name derivation is truly a very interesting study, and the old names of English fields and places often go back to very remote days.

Sir Martin Conway laments its modern spelling as we have it to-day as being a corruption from its early form, which he states to be derived from the old Celtic name of the River Medway, viz., Eyle, or Egle, pronounced Ale. It is written as " Elentun " in Domesday —its first syllable to be sounded like the national beverage is to-day. And Sir Martin would gladly welcome its spelling and pronunciation if it reverted back to that olden form. So much for its prefix.

" England," writes Isaac Taylor, " is pre-eminently the land of hedges and enclosures. On a visit to the

Continent, almost the first thing a tourist notices is the absence of the hedgerows of England. The fields, nay even the farms, are bounded only by a furrow. The bare shoulders of the hills offend an eye familiar with the picturesque wooded skyline of English landscape, the rectangle strips of cultivation are intolerable, and the interminable monotony of the plains, varied only by the straight rows of formal poplars, which stretch for miles and miles by the side of the (chaussie) roads is inexpressibly wearisome to those who have been accustomed to quaint, irregular crofts and tall straggling hedgerows, twined with clematis and honeysuckle, overshadowed here and there by gnarled oaks and giant elms. And if we compare the local names in England with those on the Continent, we shall find that for more than a thousand years England has been distinctively and pre-eminently the land of enclosures." And that is the meaning of the last syllable in the name of Allington—Elentun: "tun," "ton," an inclosed place on the river.

The prolonged nightmare of the great war, as spent by our men amid these depressing and war-desolated landscapes, will cause every such reader to appreciate the words of Canon Isaac Taylor, which I have quoted above.

Then it also embodies that "love of privacy and seclusiveness of character," which is really characteristic of our race.

Evidently the obscurity of Allington Castle, previously noted, is not a new feature, as Mr. Hasted, in 1768, writes thus upon that point:—"The Castle is situated within a few yards of the river, from which it is nearly excluded by the range of trees on the banks of it." The parish, he also tells us, "is very small, and the soil is a loam, thinly covering the quarry rock, so prevalent in these parts." At the period he wrote, the Castle was "a venerable ruin, and only used as a farm house." And so in a way it practically remained until a kind fate made Sir Martin Conway its owner, and its present happy state arises from that gratifying fact.

It is claimed that a castle stood there in the time of the Saxons, and Kilburn's statement agrees with that view. Hasted speaks of its being "demolished by the Danes." Fire and destruction usually followed these ancient marauders. The parish runs to the south as far as the "Hermitage," or the old chapel of Longsole, which is mentioned in the Aylesford paper.

The ancient Saxon holder of Alentun was, states Hasted, Ulnoth, the fourth son of Earl Godwin. At the time of the Conquest it was held of Alnod Cilt—this last word denoting Royal blood—by a man named Uluric. At the Conquest it was given to Odo, Bishop of Baieux, who apparently was prepared—had it been a possibility—to inherit the whole earth. It was held of him by Auschitil de Ros, or Roos, who was also the owner of Cosenton Manor in Aylesford, and whose coat of arms once were, and may yet possibly remain—depicted on the roof of the old cloisters at Canterbury.

On the disgrace of Odo—which means when he was found out, as his life was that of greed and unscrupulous plottings—the Allington property, with the rest of his vast possessions, was confiscated by the Crown, and shortly after the Conqueror gave these lands—not to their former Saxon owners, but to his kinsman, William Earl of Warren in Normandy. The latter had greatly assisted William in his contest with Odo in the rebellion the latter had raised against him. Warren was nephew to the Countess Guonora, the king's great grandmother. He was, during the reign of Rufus, created Earl of Surrey. Earl Warren rebuilt the Castle, and then passed his interest in it to Lord Fitz Hugh. The latter's daughter became his heir, and carried the property by marriage to Sir Giles Allington, and one of his descendants sold it at the latter end of the reign of Henry II. to Sir Stephen de Penchester, who was Constable of Dover Castle and Warden of the Cinque Ports. Penchester was the old name of Penshurst, and the above was also Lord of that Manor. His daughter Joane married Henry, the second son of Sir John Lord Cobham. In the 8th year of

Edward I. a market was granted to Allington, to be held weekly on Tuesdays. Also a fair for three days, yearly, to be held on the vigil of the Feast of St. Lawrence, and the day after, viz., 4th, 5th and 6th September.

One may be exercised for the moment at the holding of a three days' fair at so small a village as that of Allington. But the Castle and its retainers, the social status of its owner, made all these matters far more important than they appear to the cursory thought. Also the people from all the neighbouring parishes flocked gladly to these merrie-making gatherings—and the king's town of Maidstone was not very far off. The Castle being partly in ruins, or presumably not very important at the time of Penchester's inheritance, he obtained the King's licence to re-erect the Castle and to fortify it. He also obtained license of Free Warren over his demesne lands at Allington. At this period it was known as Allington Penchester. He died without male heirs, and this estate passed through his daughter Joan to her husband, Henry de Cobham, of Rundale, Shorne. It continued in the Cobham family until the time of Edward IV., when its then Cobham owner sold it to Robert Brent, and his grandson, William Brent. By this time, Allington was known as Allynton Cobham.

Early in the reign of Henry VII., the Brent owner sold Allington to Sir Henry Wyatt, who was at that time privy councillor of the King. The Wyatts—later on to become well-known in Kent—were an old Yorkshire family. His pedigree is recorded in the *Visitations of Kent*, 1619, both under Allington and Boxley.

Sir Henry Wyatt had been imprisoned in the Tower of London by Richard III. It is stated that he owed the preservation of his life to a cat, " which fed him whilst a prisoner there." For " this reason he is always pictured with a cat in his arms, or beside him, for which, see tablet in chancel of Boxley Church. On the accession of Henry VII.—the first of the Tudors—Wyatt had signal marks of favour shown him, being knighted and

made a privy councillor. He resided at Allington until his death in 1509.

He was succeeded by his only son, Sir Thomas Wyatt, who was born in Allington Castle, and lends it an added distinction by that fact. Sir Thomas Wyatt, says Hasted, "was accounted a most accomplished gentleman, and well esteemed, both for his learning and poetry; soon after his father's death he was knighted, made of the Privy Council, and sent Ambassador to the Emperor, where he acquitted himself greatly to the King's satisfaction." In the 28th year of Henry VIII. he served the office of Sheriff, and afterwards made a fair seat—as writers of that time term it, of this Castle.

Anthony Wood calls him "the delight of the muses and of mankind." He also states that "being sent by the King towards Falmouth, in the heat of summer, he was seized with a violent fever, and stopping at Sherborne, in Dorsetshire, he died, and was buried there," being but 38 years old. Leland styled him "incomparabalis." He was a great favourite with Henry VIII., and wonderful to relate for such a perilous position, he escaped being either hanged, burnt, or beheaded, which was the usual fate of Henry's favourites.

By the apt use of a telling phrase, Wyatt is reputed to have raised Henry's courage "to go forward with the Reformation," by telling the latter that "it was a hard thing that a man could not repent without the Pope's leave."

Wyatt died without knowing that he had helped to sentence his own son to be beheaded as one result of his bon mot. How many times the Pope could have been expected to accept Henry's repentance is not named. The infamous occasions for it were legion, and only ceased at Henry's death. His adult life was that of a tigerish bloodthirsty tyrant, ceaseless in lust and sensuality. Charles Dickens, in his *Child's History of England*, states, at the opening of his chap. xxvii., "We now come to King Henry Eighth, whom it has been too much the fashion to call 'Bluff King Hal,' 'Burly King Harry,'

and other fine names, but whom I shall take the liberty to call, plainly, one of the most detestable villains that ever drew breath. . . . He was just eighteen years old when he came to the throne. People said he was handsome then, but I don't believe it. He was a big, burly, noisy, small-eyed, large-faced, double-chinned, swinish-looking fellow in later life (as we know from the likeness of him painted by Hans Holbein), and it is not easy to believe that so bad a character can ever have been veiled under a prepossessing appearance."

We do not present Charles Dickens as a profound student of history, but he was an instructive judge of character, and no student of this period will deny the truth and justice of the above words.

" That incestuous and adulterous beast ! " was the exclamation on Cladius King of Denmark, as given by his ghostly brother—Hamlet's father. While the English language endures, such will be the honest historian's view of Henry VIII. Whether he will possess the moral courage "to tell the truth and the whole truth," as its terrible total attaches to this vicious brute, is another matter.

Sir Thomas Wyatt's poetic gifts may be partly gauged from the little quotations that follow. He was in love with Anne Boleyn. So was Henry, if the word " love " can be degraded to thus describe such a connection. Wyatt's love was chaste and true; of Henry's, the less said the better. It was during the Wyatt occupation that Allington enjoyed its most glorious period.

" Blame not My Lute ! "

Blame not my lute, for he must sound
Of this or that as liketh me;
For lack of wit the lute is bound
To give such tunes as pleaseth me;
Though my songs be somewhat strange,
And speak such words as touch my change,
Blame not my lute !

My lute and strings may not deny,
But as I strike they must obey;
Break not them so wrongfully,
But wreak thyself some other way ;
And though the songs which I indite
Do quit thy change with rightful spite,
Blame not my lute !

Blame not thyself that hast misdone,
And well deserved to have blame ;
Change thou thy way, so ill begone,
And then my lute shall sound that same;
But if till then my fingers play
By thy desert their wonted way,
Blame not my lute!

The marriage of Henry and Anne Boleyn was one of great and most lavish public display. Her reign was brief in its splendour. When her misery fell upon her we may wonder how her thoughts fell back upon Wyatt, upon Allington, and her days of youth.

"I AM AS I AM."

I am as I am, and so will I be ;
But how that I am, none knoweth truly.
Be it ill, be it well, be I bond, be I free,
I am as I am, and so will I be.

I do not rejoice, nor yet complain,
Both mirth and sadness I do refrain,
And use the means since folks will feign ;
Yet I am as I am, be it pleasant or pain.

Who judgeth well, well God them send ;
Who judgeth evil, God them amend ;
To judge the best therefore intend,
For I am as I am, and so will I end.

Yet some there be that take delight
To judge folks' thought for envy and spite ;
But whether they judge me wrong or right,
I am as I am, and so do I write.

—*Sir Thomas Wyatt.*

Though three-and-a-half centuries have passed since the above words were written, we can imagine the writer of them wandering around these old fields, woods and lanes, and by the river, amid these romantic scenes, and absorbed by romantic thoughts.

Of their mental and poetic quality the reader may form some opinion from the selections above given, as written by a gifted son of Kent, who was born in this old Castle of Allington.

His successor was his son, also named Thomas. He headed the Kentish section who rose in rebellion against the marriage of Mary to Phillip of Spain. In London his followers deserted him, and he surrendered to Sir Maurice Berkley. He was taken to the Tower, tried, and beheaded,

and his body quartered on Tower Hill. His head was set upon a pole—and very probably exhibited on the entrance tower wall of old London Bridge.

The Castle and estate became forfeited to the Crown, where they continued until Queen Elizabeth, in her eleventh year, granted the lease of them to John Astley, Esq., her Master of Jewels, and by letters patent in her twenty-sixth year granted this Castle Manor and advowson to his son, Sir John Astley, and to his heirs male, to hold by knight's service and at the rent of £100 2s. 7d. per annum. He also was granted the old palace at Maidstone, where he chiefly resided. Decay fell upon the Castle after he had left it, and the lands were disparked. Sir John Astley bore for his arms "Azure a cinquefoil ermine." He was descended from an old Warwickshire family, one of his early ancestors being Thomas de Estley, who, in the time of Henry III., was Baron of Astley Castle, in that county. There were other branches of that family seated in Norfolk and in Staffordshire. Sir John Astley, of Allington, was one of the band of pensioners to Queen Elizabeth, and, living in the next two reigns, was made Master of the Revels to King James and Charles I. He died in 1639, and was buried at Maidstone.

Leaving no issue, his three sisters became his co-heirs, but the estate of Allington, with other lands in the neighbourhood, he left by will to his kinsman, Sir Jacob Astley, who was a man of great reputation for personal courage, bravery, and great military services, which he had acquired in the service of foreign princes. He took a decided part in the service of Charles the First, and behaved with great courage and ability in the several battles. He was a general of the King's forces and governor of the Royalists' garrisons at Reading and Oxford. He died at Maidstone in 1651, and lies buried there. He had been created by Charles I. in the twentieth year of his reign Baron Astley of Reading. He had five sons, and was succeeded in his title and estate of Allington by his eldest son, Isaac. His four brothers died without heirs. Isaac, Lord Astley, was succeeded by his son Jacob, which names sound rather

patriarchal, and he leaving no male heir when he died in 1688 the barony became extinct. Baron Jacob was also buried at Maidstone.

The estates at Allington and neighbourhood came to his kinsman, Sir Jacob Astley, of Melton Constable, in Norfolk, who alienated them in the year 1720 to Sir Robert Marsham, Lord Romney. The grandson, Charles Lord Romney, was their owner when Hasted wrote in 1768. The family of Best were the next owners, and they carried out some useful repair work.

ALLINGTON.—*Continued.*

If I quench thee, thou flaming minister,
I can again thy former light restore.
Should I repent me: ——
But once put out thine,
. . . . .
I know not where is that Promethian heat,
That can thy light relume . . . .
I cannot give it vital growth again,
It needs must wither. —*Shakespeare.*

OF the Church of St. Lawrence, Allington, the writer regrets that much cannot be said. It has been, to quote Mr. Fielding, "Shamefully handled," as indeed it has been.

Sir Martin Conway, in the article already noted (p. 340, *Kent Archæologia*) states as follows:—"The old Church of Allington, Saxon or Norman, existed even after the middle of the nineteenth century, when it was ruthlessly destroyed."

The writer makes it a point always to name, as far as he can, the responsible persons for such vandalism. The incumbent from 1852 to 1895 was the Rev. Edward Brown Heawood. Not to accuse or abuse the dead, that would be lower than folly, but that it may bring some thought to the living before they perpetrate a wrong which can never more be set right. He regards this as a duty.

We continue Sir Martin Conway's words:—"Ruthlessly destroyed, and a forged Wardour Street Early English Church, built on its site, only the fourteenth century porch being retained. It was at a later time included within the Castle boundaries, and is still called 'The Church of St. Lawrence, within the walls of Allington Castle.' . . . It is tantalising to know that the old church, when destroyed, contained some wall-

paintings, which, to judge from a tiny and very rough sketch of them which I have seen, may even have come down from the twelfth century."

To the latter statement—although no written evidence exists known to the writer—may be added by imagination—various fine old tombs, sculptured figures of some of those historic personages who have found previous mention, as well as inscribed and beautifully engraved brasses. All the above imaginary treasures may have been possessions of this ancient church, although only those following are recorded by Dr. Thorpe.

The tower of Allington Church is of two stages—the lower part being old—and it possesses a short pyramid steeple. It contains one ancient bell, and it may possibly be the actual church and one bell spoken of by Dickens in Pickwick. The cup and paten cover are Elizabethan in date, and may possibly be a past gift from the Wyatt family.

The registers begin 1630. The patron has always been the Lord of the Manor. Mr. Fielding records fifty-one vicars, the earliest named being Robert De Donam, 1272.

The nave of the church is rather dark and gloomy—it is nave and chancel only—and is small in size. There are two rather curiously conceived side chapels—N. and S. The roof is of the wagon shaped type. Font small and mounted on a single post. The west window is coloured glass, and was erected in 1898 to the members of the Hubble family. It is of three lights, as are also those of the east window. There is a rose window above the last-named.

One cannot add to the ironic force of Sir Martin Conway's words:—"A forged Wardour Street" erection, but as one looks over this little building, standing on a spot sacred to many memories of those who have played a long past part in the history of our native land, two things strike one as entirely absent, viz., lack of reverence and of history. The mental resources of a parvenue purse and spirit cannot atone for these.

All these reflections add the more to my understanding and appreciation of the life and work of Charles Roach Smith. The period of this vandalism dates back before the birth of the Kent Archæological Society. Had it then been in existence, it might possibly have brought some better results into the restoration of this little ancient church.

Monuments.

On a small gravestone under the south door, serving as a sill to it, is this inscription:—"Here lieth buried the body of John Mapilsden, third son of John Mapilsden, of Maidstone, gent., and Ellen, his wife, who died the second year of his age, 1643."

In the aisle, on a small gravestone: "Here lyeth Mary Fletcher, daughter of Thomas Fletcher the younger, buried the 57th (?) of July, ano dom. 1651."

On a small gravestone adjoining:—"John Best, an infant, died 2nd June, 1633, Humfre Best . . ."

In the Chancel, on a gravestone:—"Here lieth the body of Anne Best, the wife of John Best the younger, of Allington, gent., who deceased the 19th day of December, 1626."

"A shete may hide her face,
Not her good name;
For fame never findes tombe t' inclose the same."

On another in the middle of Chancel:—"Here lyeth John Wykes, who died 10th October, 1677, aged 68 years."

On the south side is a gravestone with this inscription:—"In memory of Sir Edward Austen, of Boxley Abbey, baronet, who departed this life December 16th, 1760, aged 55 years. He was descended from Sir Robert Austen, formerly of Hall Place, in the parish of Bexley, in this county, who was created a baronet by King Charles the Second, in the 12th year of his reign.

Above are these arms, a chevron between three bear's paws erected and erased.

On a gravestone on the south side is a brass plate with the following inscription in Roman capitals, part of which

is concealed under a square post of the altar:—"Here lies the body of Sir Gyfford Thornhurst, baronett, who died the 16th December, 1627. He had issue one sonne deceased, an infant, and two daughters now lyving, Frances and Barbara, by dame Susann . . . only daughter of Sir Alex . . ."

PAGE 922, REGISTRUM—THORPE.

Three ewes to maintain a Light in the Church of Allington before the Images of St. Peter and St. Katherine: Simon Bertin, of St. Bartholomew's Hospital in Sandwich.—*p. 3 (East Kent) Testamenta.*"

BOXLEY.

"There is a destiny now possible to us—the highest ever set before a nation—to be accepted or refused. We are still undegenerate in race ; a race mingled of the best Northern blood. We are not yet dissolute in temper, but still have the firmness to govern and the grace to obey. We have been taught a religion of pure mercy, which we must either now finally betray or learn to defend by fulfilling. And we are rich in an inheritance of honour, bequeathed to us through a thousand years of noble history, which it should be our daily thirst to increase with splendid avarice, so that Englishmen, if it be a sin to covet honour, should be the most offending souls alive."

—*John Ruskin.*

THE area of the Parish of Boxley is unusually large, its acreage being 5,787. Its population lies seated at the foot of the chalk hills. As a parish it is renowned for the beauty of its landscape, which, from the south-east aspect observable from these hills, makes an outlook over an immense space, in parts only bounded by the horizon line, and, in almost all of its aspects, opens out a vision over the delectable lands of Kent.

The hills themselves—save for their graceful woods—are largely barren, but the valley lands are fertile. Need we wonder, then, the monks, ever good judges of natural landscape beauty, selected this place for their abode in the ancient days. A little stream, which rises below the church, adds charm in its course, and another rivulet rising from the foot of the hill above the ruins of the old Abbey joins the first one below these ruins, and from thence its dual waters flow on to the Medway, joining it just below Allington Castle.

Mr. Hasted, however, as usual, sees nothing in Boxley upon which he can touch his harp to any notes of praise. No; he goes on rather lugubriously to describe it as follows: " The parish extends among the coppice woods,

over a dreary barren country covered with flints, to Dun Street, at the northern boundaries of it. . . . The soil is various; to the northward it is chalk, in the middle and towards the west a deep sand, to the eastward, a wet cludgy earth, and to the south and south-east, for the most part, a not unfertile soil bounding upon the rock. The situation is much more healthy than it is pleasant, owing to its chalky and sandy soils and its bleak situation."

The writer is inclined to look upon Mr. Hasted as a sort of masculine Mrs. Gummidge—" a kind of lone, lorn creetur "—unable to see a panorama of natural beauty, which no curtain hides from sight, as it stretches away east, south and west from the Boxley Hills.

In the past horse-drawn days, vehicles which came down the steep hillside wisely discharged at the top their human freight to walk down to the safer level below. On all such occasions the writer found it a delightful walk coming down on its south-eastern side and to gaze out upon an inspiring view.

In the valley lies the pleasant old town of Maidstone, into which no one enters—having eyes to see—nor yet goes out, without passing through scenes of real natural beauty. South-east lies the great plain, bounded only by the horizon line, and westward lie the enduring hills whose uplifted solemn lines frame in this very beautiful picture.

The waters of the streams alluded to, especially the latter one, are strongly impregnated with mineral substances, which render them unfit for culinary uses. It will indeeed quickly cover an immersed object with a coating of these deposits.

Hasted states that " Buxus, the box-tree, grows plentifully in the woods here." From this fact Canon Horsley places the name derivation of its first syllable. Isaac Taylor gives " Ley " as being " an open place in a wood." Hence its name of Boxley. A landing place on the river is known as " Throtl Wharf." This Mr. Cave-Brown claims to be a Saxon derivation.

Roman remains have been found on both banks of the river, and Mr. George Payne holds the view that a Roman

station, Bogniacea, existed here. It was nine Roman miles from Rochester. A Roman urn was found in the church.

Writing in 1798, Mr. Hasted states that the village has " several genteel houses in it." How many of the other sort he does not state. Modern references give its population at 1,562. It has now doubtless grown much larger by the advent of new houses. The principal house in Hasted's day was the property of Lord Romney, and was " inhabited by his three sisters and Mr. Coker." Lower down was another of these " genteel houses." This was the property and residence of the Charlton family. Their arms were or, a lion rampant gules. The last male member of the family, John Charlton, was unmarried. He left the bulk of all his possessions to his eldest nephew, the Rev. George Burville. He married Juliana—a rather favourite old Kentish feminine name—who was the daughter of Wm. Bowyer, Esq., of Denham, Buckinghamshire.

The " parsonage and vicarage," we learn, is a " handsome genteel house," and almost adjoining Mr. Burville's house lies another "more ancient one called Park House." This latter was once part of the estate of Boxley Abbey, and became, in the sorting out days of the Reformation, the property of Sir Thomas Wyatt, of Allington. It was forfeited by his son at the rebellion, first year of Queen Mary.

This Park House estate passed through various owners, though early in the 18th century it was in the St. John family, when Paulet St. John and his mother sold it to Maudistley Best, Esq., son of Thomas Best, of Chatham. He was Sheriff of Kent in 1730, and carried out his official duties and hospitalities in this old house. It came by will to his youngest son, James, who also was Sheriff of Kent in 1751. The latter did not entirely reside at Boxley. He died in 1782, and his eldest son, Thomas, succeeded him in the Boxley estate, and was still resident when Mr. Hasted wrote. There has been, the latter states, " from time immemorial, a warren for rabbits here, the lands of which lay close at the foot of the chalk hills." Belonging

as it formerly did to the Boxley Abbey, these warrens were possibly first instituted by the monks as a food supply for the old monasteries; for these abbey doors stood ever open to the passing wayfarer and the poor as a house of refuge and entertainment. They were houses "whose free latch-string never was drawn in against the poorest kith of Adam's kin."

There was another of these warrens, also part of this estate, lying near to Penenden Heath. In Hasted's days these warrens had both been destroyed and the land converted into arable cultivation.

Penenden Heath.

It requires a vivid imagination to offer the passing panorama of age-long human history in attempting to describe this one simple-looking plot of land. One looks upon it to-day as it stands—a public recreation ground. Writing of a Kentish parish on the banks of the Thames, Mr. Hasted states that "All Hallows has nothing worth worth notice in it." In its last recently issued, and its truly notable, parish history, its able author replies, "With all respect I venture flatly to contradict that learned historian. There is no rural parish in all England which has nothing worth notice in it" (p. 25, *Story of an Outpost Parish*, F. J. Hammond). Never was a truer sentence penned. There are really but few yards of land in England without history, if we only knew it. And of Penenden Heath history is saturated in every turf that covers it. Not far off on the near spur of its western hill stood Cromlech stones of unfathomed age. Below these to the south, lay others, of which Kits Coty yet remain in its erect position. From immemorial times this heath was the place of assembly for religious and other purposes for the County of Kent. Here in Saxon days its community laws were made, altered, and repealed. Here were its courts of justice held and its decrees carried out. And here assembled, after the Norman Conquest, publicly "the shyregemont or sheriffs-town, for the trial of certain customs therein mentioned (Domesday Book) they should go for that purpose as far as Pinnedema, but no further."

Here, in 1076, being the 11th year of the Conqueror's reign, was held one of its most famous assemblies. Lanfranc was made Archbishop that year, and made a solemn appeal against the greed of Odo, Bishop of Baieux, and Earl of Kent, William's half-brother, who had defrauded the Church of Canterbury of many lands, manors, and liberties. These charges Lanfranc laid before the King, who forthwith declared that it should be enquired into, and determined by the nobles and other competent men "not only of this county, but of other counties of England assembled for this purpose on this heath."

Here was a gathering national in its purport and in its membership. There were present Goisfrid, Bishop of Constance, Ernest, Bishop of Rochester, Agebric, Bishop of Chester, "an ancient man, well versed in the laws of the realm, who, on account of his great age, was, by the King's order, brought hither in a wagon . . . and many others of good and great account . . . both French and English."

This particular trial lasted three days. Odo had to disgorge portions of his ill-gotten lands, as also did Hugh de Montfort and Ralph de Curbispina or Crookthorne. And this central spot of Kent—used also for old English sports and gatherings through many, many generations—was ever kept on as the meeting place for the Kentish county business. It was Wat Tyler's rallying ground in 1381 and probably Jack Cade's in 1450.

"The County house," writes Hasted, for it was yet in existence in his day, "is a poor low shed, it is situated on the north side of it, where the Sheriff continues to hold his County Court monthly, and where he takes the poll for the members of the County, and for the Coroners, the former of which, after a few sufferages, is usually adjourned to Maidstone. On a conspicuous hill on the opposite side of the heath, though in Maidstone parish, is the gallows, for the public execution of criminals condemned at the Assizes."

So stood Penenden Heath in 1798. If the reader

turns to p. 32, Vol. II., of this series, he will see a block of five persons, four men and one woman, thus publicly hung at Penenden on Thursday, April 4th, 1805.

. . . . . .

"God, 'tis a fearsome sight to see
That pale wan man's mute agony—
The glare of that wild despairing eye,
Now bent on the crowd, now turn'd to the sky,
As though 'twere scanning in doubt and fear
The path of the spirits' unknown career."

Public executions were abolished in 1868, when an Act was passed which ended these public, degrading spectacles. The new jail at Maidstone was opened about 1831. The front of it was then used for public executions, instead of Penenden Heath. The first to be so executed before the new jail was a Rochester boy named John Any Bird Bell, who, with his younger brother, had brutally murdered a Strood lad named Richard Falkland Taylor. The aged grandparents of the latter boy were in receipt of 4s. 6d. per week as parish relief from Aylesford. The boy Taylor was returning home to Strood with 9s. (two weeks' pay) from Aylesford when the two other boys enticed him into the wood. Here they kicked the poor little fellow to death for the sake of this pitiful sum of 9s. The younger boy turned King's evidence. His elder brother was hung 1st August, 1831, (See *History of Strood*, pp. 32-5).

John Stow records the execution of 72,000 "criminals" during the reign of Henry VIII. (38 years). It may be safely asserted that the major number of this enormous total no more deserved to be executed than do the innocent readers of these pages.

Political meetings were held on Penenden Heath, one of the later and more famous ones being that of Daniel O'Connell. He was a tall, commanding figure, with a full rich, manly voice, redolent with native Irish wit, and was then the recognised most popular orator of that day. Mrs. Lyn-Lynton writes of him that she saw him pass Gads Hill, presumably to address this meeting, as her "king of men." His long struggle was for Catholic

emancipation and for the repeal of the Act of Union. Worn out in health, he died at Genoa in 1847.

In the southern parts of the parish are the hamlets of Grove Green and Wavering Street, Newnham Court, and the well-known seat of Vinters. In the vale below flows the stream which provided the water power for the paper mills. This stream is the boundary line which divides Boxley from Maidstone.

At Grove is a remarkably fine vein of Fuller's earth. It lies about thirty feet deep, and is seven feet thick. This vein of valuable earth was worked commercially as far back as 1630, and John Ray, a merchant, of London, was severely fined and punished in the Star Chamber for "clandestinely transporting" this mineral to Holland. This deposit appears to be of two qualities, the upper deposit blue in colour, the lower dark grey. The latter is the more valuable. In its time much was exported to other countries for its use in cloth making. Whether still utilised for these purposes the writer does not know.

Paper-making has been a long-established industry in and about Maidstone. There were four sets of mills in Boxley parish, situated on the Len, which in 1798 belonged, the upper ones to Lord Aylesford, and the lower ones to Messrs. Hollingsworth. The latter are known as the "Old Turkey Mills." Why so named is not stated. Messrs. Hollingsworth were people of enterprise, and greatly enlarged and improved the quality of paper produced under their management, and, of course, employed a larger body of workpeople. Previously these particular mills had been erected and used for fulling mills, but on the decay of the local cloth-making industry —though Mr. Gill, the then proprietor, made a last effort —it could not be successfully carried on, and he then converted them into a paper-making industry. He sold the property later on, and in 1739, Mr. Whatman, the new proprietor, pulled the whole lot down and re-erected a much more extensive set of works. He was succeeded by his son James, who, at much cost and great thought, finally evolved the writing paper of his day into a quality

superior to practically anything then known. From the Whatman family it was sold to Messrs. Hollingsworth, although the old name of Whatman retains a sort of hall mark recognition of superior merit down even to the present day. This latter fact, to the writer, brings a pleasant thought by this long endurance of an honoured name. Mr. Whatman retired to Vintners.

In 1711, a Roman urn was dug up at the Grove, near this vein of Fuller's earth, and later coins and other antique relics; and others were also found at Vintners. Most of these coins were of the Emperor Hadrian. Somewhat similar items were found at Goddard's Hill, where were several monolith stones yet standing at that period.

Boxley, like the great mass of our local lands, formed —at Domesday Survey—part of the vast estate of Odo, Bishop of Baieux. Its records are as follow:—"Robert Latin holds Bosleu. It was taxed at Seven Sulings in the time of Edward the Confessor, and now at Five Sulings. The arable land is twenty carucates. There are three mills of thirty-six shillings and eightpence, and sixteen servants, and twenty acres of meadow. In demesne there are three carucates and forty-seven villiens, with eleven borderers having sixteen carucates. Wood for the pannage of thirty hogs. In the time of King Edward the Confessor, and afterwards, it was worth twenty-five pounds, now thirty pounds, and Robert yet pays fifty-five pounds. Alnod cilt held it."

These money values were then possibly over twenty times to-day's value. A carncate meant 100 to 120 acres, according to the nature of the soil and its ease or otherwise in ploughing. The word cilt is held to denote the holder of it as one of royal blood. Four years later Odo had to disgorge these lands, when his baseness became revealed. The lands then reverted to the Crown.

BOXLEY.—*Continued.*

Boxley Abbey.

Ingoldsby Abbey was fair to see,
It had manors a dozen, and royalties three,
With right of free warren (whatever that be) ;
Rich pastures in front and green woods in the rear,
All in full leaf at the right time of year.

. . . . . .

But now—
Ingoldsby Abbey has passed away,
And at this time of day one can hardly survey
Any trace or track, save a few ruins, grey
With age, and fast mouldering into decay,
Of the structure once built by Sir Ingoldsby Bray.

—*Barham.*

"IN the year 1146," states Hasted, "William d'Ipre, Earle of Kent, became a monk at Laon in Flanders." Spelt as Ypres, this name has been associated with the old Castle of Rye. It is disputed first that d'Ipre ever was created Earl of Kent, and that the name connection with the tower of Rye arises from the fact that this property —in 1430—was sold by the then Corporation to John Yprys, and that its name arose from this fact (see p. 7, *Riddles of Rye*, L. A. Vidler). But the name has now an imperishable fame with the ancient city of that name in Belgium by its awful sacrifice of life there during the Great War, and is known the whole world over.

William d'Ipre founded the Abbey of Boxley for monks of the Cistercian Order. He personally brought over a number of these brethren from Claraville in Burgundy for this purpose. Following the custom of this Society, Boxley Abbey was dedicated to the honour of the Blessed Virgin Mary. The first monastery of this Order was founded at Waverley in 1129. They were of that branch of the Benedictine known as "White Monks," as well as

by the name of Cistercians. This latter name is stated to have arisen from the town of Cistertium, or Citeaux, in Burgundy, where it was first instituted by Robert, Abbot of Molesme, in the year 1098. There were eighty-five houses of this Order in England at the time of the Dissolution. King Richard I., in the first year of his reign (1189) gave the Manor of Boxele to this Abbey. This gift was confirmed by Henry III. In addition, the latter granted—in the 37th year of his reign—a charter to hold a weekly market within this old manor. The place, or field, assigned for this purpose was known by the name of Farthings. This name endures on to-day, near the Abbey. Under charters granted by previous kings, viz., Henry and Richard, and confirmed by Henry II., the Abbot of this convent claimed right of free warren in all the lands of this Abbey, both in Kent and in Surrey, which he claimed were so held and used in previous reigns. It was found that the Abbot had in his manor a free court, and that the tenants ought to plead in the Hundred of Maidstone. Also that the tenants of the manor "owed pontage and paid it to Rochester Bridge."

The Abbot of Boxley was thrice summoned to Parliament in the 23rd year of Edward I., and once again in the 24th, and twice in the 28th year of that reign. No further record of such service had been then traced.

It gives the reader of the present day a new thought as to the long Parliamentary service of the Church (where the Bishops yet remain to-day), when we learn that in the reign of Henry III. (1216-1272) sixty-four Abbots and thirty-six Priors were summoned to Parliament. But they were the educated men of their day. Edward III. reduced this number to twenty-five Abbots and two Priors. Edward II., in 1322, "honoured this Abbey with his presence, where, on October 25th, he granted to the aldermen and citizens of London to nominate a Mayor out of their own body, at his will."

In the reign of Richard II. the revenues of this Abbey were valued at £218 19s. 10d., nearly half of it being in the Diocese of Canterbury. According to Speed, the above

sum was its yearly income at the Dissolution. For this last cause the last Abbot, John Dobbes, surrendered its titles on the 29th January, 1538. It was confirmed to the King and his heirs by the Act that followed two years later. There was allowed a pension of £50 per year to the Abbot (which may be reckoned at £400 to-day), and to eight of the Canons a yearly pension, ranging from £2 13s. 4d. to £4, for their lives, or until promoted to a benefice. Cobbett quotes its then capital value as £4,379 18s. 4d. There was a coat of arms granted to the Abbot—argent, a dexter bend lozenge, gules; on a caution of the second, a crosier or pastoral staff of the field. These are shown at p. iv. of Mr. Cave-Brown's "Introduction" to Boxley Parish history. These arms in part then remaining were carved on the capitals of two pillars springing from a small circular arch which then stood in the garden at the rear of the old Abbey. There was also a small chapel, dedicated to St. Andrew; it stood near to the Abbey's outer gate—rather akin, one may imagine, to the like situated little church at Malling Abbey.

Human nature here crept in. The various Orders contrived to get their lands exempted from tithes. The more these individual Orders succeeded in this privilege, the more inordinate became the pressure of others for the like favour, until—as human selfishness is ever apt to do—it defeated its own ends. It was these material elements and pluralism, etc., as well as theological differences, that lent a moral force to the Dissolution movement. Materialism sapped, as it ever has done, the foundations of the religious ideal.

Some of these privileges of freedom from tithe were, through custom, continued on to those who afterwards succeeded to these lands. The *Registrum Roffense* (p. 185) contains the names of the fields, woods, and premises in Boxley from which the Abbot and convent were made free of tithe. The King afterwards exchanged the lands, etc., of this Abbey for others with Sir Thomas Wyatt. They are named as being the Lordship of Boxley, Hoo, and Newenham Court, and the farm and lands called

Upper Grange and all lands, tenements and premises late belonging it . . . . in the parishes of Boxley, Burley, Burthin, Sandelyn, Wilfton Wavering, Havurland, Oxeyfyeth, Dun Street upon the hill, and elsewhere in Kent.

The parsonage and advowson were reserved to the King. This estate underwent a bit of a sea-saw experience by again reverting to the Crown, and then returned again to Sir Thomas Wyatt. It was confiscated at the rebellion of the latter's son by Queen Mary, but " through her bounty, the next year, she granted the Manor of Boxley, with the Upper Grange, and some other lands adjoining to his widow, the lady Jane Wyatt (daughter and co-heir of Sir William Haut of Bourne) and her heirs male, to hold in like manner." The mother of the beheaded Sir Thomas Wyatt was the sister of Lord George Cobham (see pp. 16-17, 187-190, Vol. II., of this series).

There are interesting monuments in the church relating to the Wyatts, etc., of which due notice will appear later.

The Lady Jane Wyatt was succeeded by her son George—and then once more these estates reverted to the Crown, and Queen Elizabeth in 1569 granted it to John Astley for a term of years (see also Allington paper). The Wyatts were a Yorkshire family. Mr. Cave-Brown, in a pedigree paper in his little booklet of notes on Boxley, records the marriage of the first male member of the Wyatt family of Kent to a Miss Agnes Wigan. Two years later, after the grant to Astley, " George Wyatt, Esq., was restored in blood by Act of Parliament, after which he became possessed of this seat, and resided here, having the fee of it granted to him by the Crown."

He died here in 1624, and lies buried in the chancel of the church as do also several of his descendants. Their arms were Per fess azure and gules, a barnacle argent, the ring or. He left several sons. A second son, the Rev. Haute Wyatt, became Vicar of this parish, the elder son Francis succeeding his father in the Manor of Boxley, the mansion of the Abbey, the Grange, and other

estates in this parish. He was twice Governor of Virginia, and was knighted in recognition of his public services. He died in 1644, leaving two sons, viz., Henry, the eldest son and heir, and Edwin, who afterwards became possesses of these Boxley estates. He also left one daughter, Elizabeth, who married Thomas Bosville, of Littlemole, in Eynsford. Their daughter Margaret became the wife of Sir Robert Marsham, Bart., great grandfather of the then (1798) Lord Romney. The body of her husband lies buried in Cuxton Church. He was a distinguished and learned man (see p. 16, Vol. I., of this series). Henry Wyatt left an only daughter, Frances; she carried the estate of Boxley Abbey, etc., in marriage to Sir Thomas Selyard, Bart. But here arose the unexpected. Her uncle Edwin disputed, by a law suit, the title of his niece to inherit this property when, as above stated, he recovered the larger portion of the lands; the Boxley Abbey to remain in the possession of Sir Thomas Selyard. The latter was the grandson of John Selyard, or Seyliard, of Deleware, in Kent, his father being Sir John Selyard, of Chiddingstone. The arms of the Selyards is carved on the roof of the cloisters of Canterbury Cathedral. Edwin Wyatt, or Wiat, as the name then became spelt, was a sergeant-at-law in 1684. A Justice of the Peace and Recorder for both Maidstone and Canterbury, his legal training probably helped in recovering the Boxley property from his niece. He was a burgess of Maidstone, Chief Justice of the Grand Sessions for the counties of Carmarthen, Pembroke and Cardigan. He appears to have been the member of the family who first altered the ancient spelling of the family name. He died 1714, and lies buried with his fathers in the chancel of Boxley Church. His wife, named Frances, was the daughter and co-heir of Thomas Crispe, Esq., of Quekes. He was succeeded by his eldest surviving son, Francis, who resided at Quekes in Thanet. He married the widow of William Buller, of Cornwall, but dying without issue, he devised the Boxley property to his only surviving brother, Richard Wiat, the latter dying in 1753—also

without issue—left this property to his relative, Robert Lord Romney. In Mr. Hasted's day it was the property of the latter's son, and as it stated earlier, his three sisters lived there. A Court Leet and Court Baron was regularly held for this Manor, the tenants being freeholders in free socage tenure.

The Abbey—which was adjudged at the law suit above recorded—remained with the Selyard family. The son of the above-named Sir Thomas Selyard left two daughters and co-heirs, viz., Margaret, who married a Mr. Nicholas, and Elizabeth married a Mr. Medlicott. They jointly sold it to Francis Austen, Esq., of Sevenoaks. He quickly disposed of the Abbey property to Edward Austen. The latter succeeded to Sir Sheffield Austen, Bart., his grandfather, and he resided here, having married Susanna, the daughter of Mr. Edward Walsingham, of Callis Court, Ryarsh (see pp. 92-3, Vol. I., of this series).

He died without issue, and was buried in Allington Church. His only brother, Robert, succeeded him. The latter resided at Tenterden, and he also dying without issue, the title became extinct at his death in 1772. He devised Boyley Abbey by his will to his wife's cousin, John Amherst, of West Barming, in tail general, remainder to John Amherst, of Rochester, and the two sons of Mr. James Allen, subject to Lady Austen's life and a power given her of devising the same. She confirmed her husband's disposition of this estate, and was duly succeeded by John Amherst, of Bersted. The latter resided there at Hasted's day. The Austen family—that is its Rochester branch—owned a vault in St. Nicholas Church, for which see that paper. Their arms were engraved upon a gravestone south of the altar of that church.

Newnham Court.

This manor, situated at the north-east corner of the parish, has been previously mentioned; it became a separate property after the Wyatt attainder. It passed first to the Astley family, and Sir John Astley alienated

it to his nephew, Sir Norton Knatchbull, who, in 1641, was created a baronet. He sold it during the reign of Charles II. to Sir John Banks (see Aylesford paper), whose eldest daughter, Elizabeth, married Heneage Finch, second son of Heneage Earl of Nottingham. On the division of their inheritance he became in her right entitled to it. He was first created baron of Guernsey and Earl of Aylesford. It remained, with the exception of forty acres and the Poll Mill, which had been sold, to Mr. Whatman, in the Aylesford family. These excepted lands were passed by a special Act of Parliament by exchange for other lands elsewhere. There is no court held for this Newnham Manor, and it is subordinate to that of Boxley Abbey.

WAVERING.

Wavering lies in the southern part of the parish; the manor and estate, in the reign of Richard I., appear to have been the possession of the Hougham family, of Hougham, near Dover. By the letters patent of the first year of Richard I., when he granted this manor to the Abbot and monks of Boxley, some agreements made between the Houghams and John de Horspole, touching portions of this land, were confirmed by the King, but it seems to have drifted into the Boxley Abbey estate in the passage of years. Another part of this hamlet of Wavering was vested in the family of Bourne, of Bourne, near Barham. John de Bourne held lands at Wavering in the reign of Henry III., 1216-72. He also held the charter of free warren for lands here and elsewhere in this county. But the larger part of Wavering, as well as the manor itself, appears to have continued vested in the Hougham family. Robert of that name died possessed of it in 1274. Robert held this manor under the terms "that whenever the king should march with his army towards Wales, he should find a horse of the price of 5s., with a wallet and a broche (the latter a large vessel in which to carry wine) for forty days at the king's cost." His son died twenty-seven years later, and his daughter, Benedicta de Hougham, carried it in marriage to her husband, John

de Shelving, of Shelvingbourne. His mother was Helen, daughter of John de Bourne, who, it will be seen, was already connected with this Wavering property. Through them it descended to their daughter, Benedicta, who became the wife of Sir Edmund de Haute, of Haute's Court, in Petham. He left two sons, Nicholas, of Petham, and William, of Bishopsbourne; the latter possessed this manor, from whom it descended to Sir William Haute, of Bishopsbourne, who lived in the reign of Henry VIII. By his second wife, widow of Christopher Kempe, and a daughter of Sir Richard Guldeforde, he left two daughters co-heirs of this property. On the partition of their inheritance, Wavering came to Sir Thomas Wyatt in right of his wife, Jane, the younger of these two sisters. An act was passed, 31st of Henry VIII., for assurance of it, but on the rebellion of the latter, in the first year of Queen Mary, it was forfeited to the Crown. In the 24th year of Queen Elizabeth, she restored it to Lady Jane, his widow, and her son, George, for three lives. The reversion laid with the Crown till Charles I. granted the fee of it to Stephen Alcock, Esq., of Rochester, who resold it to Sir Francis Wyatt, son of George Wyatt. He died in 1644, when it reverted back to the Selyards, from whom it was recovered by action at law, as already recorded. It was the possession of baron Lord Romney in 1798.

Vinters—or Vintners.

This mansion, situated in the southern part of Boxley Parish, was the ancient seat of a family of this name. Roger Vinter, or Vineter, resided here, and was one of the conservators of the peace for the County in 1343. He founded in the 40th year of Edward III. a chantry in Maidstone Church called Gould's Chantry, from the fact that the above was the name of the estate with which Roger Vinter endowed this chantry. His son, John Vinter, sold it to John, the son of Sir Ralph de Fremingham, of Loose. He dying two years afterwards without issue, it came to Roger Isley, of Sundrith, as nearest of blood, and continued in that descent down to Sir Henry Isley, who in the second and third year of Henry VI., by an Act of

Parliament, procured that his lands should be disgavelled. He was one of those who joined Sir Thomas Wyatt in the Act of Rebellion against Queen Mary's Spanish marriage. He was attainted and executed at Sevenoaks, and his lands were confiscated to the Crown. Soon after, Queen Mary granted Vinters to a man named Cutts. He sold it in the next reign to Sir Caveleiro Maycott, alias Mackworth—his name is so spelt in the parish register. About 1614, Mackworth sold it to William Covert. His son, Walter, at the beginning of Charles I., sold it to Sir William Tufton, fourth son of Sir John Tufton, Bart., of Hothfield. He resided at Vintners, as it was then called, and was created a baronet of the kingdom of Ireland by Charles I. His son, Sir Benedict, succeeded. Having no issue, it passed to his brother, Sir Charles Tufton. The latter sold it to Daniel Whyte, whose son sold it to one of the South Sea directors, named Sir Samuel Ongley. He devised it to his nephew of the same name, of Old Warden, Bedfordshire; under the same will—the above having no heirs—it went to Robert Henley, barrister-at-law. The latter then assumed the name of Ongley. In 1776, he was created Baron Ongley of the kingdom of Ireland. By a private Act it was sold to James Whatman, who pulled down the old house and rebuilt the present mansion, where, in 1798, he was then residing.

Mr. James Whatman was twice married, first to Sarah, eldest daughter of Edward Stanley, Secretary of the Customs. By her he had two daughters, Camilla, married to Sir Charles Style, Bart., and Leatitia. His second wife was Susannah, eldest daughter of Joseph Bosanquet, of Essex. By the latter he had one son, also named James. He served the office of Sheriff in 1767, and bore for his arms: Party per pale and sable a pheon counter-charged.

For many years Vinters was tenanted by the family of Champneis, many of whom are named in the parish register of Boxley. The last resident member was Henry Champneis. He died unmarried in 1781.

The tithes of Vinters were the possession of Leeds Priory. At the suppression of the Leeds monastery these

tithes were granted to the Dean and Chapter of Rochester, then newly founded. They are recited in full volume—"and all other tithes whatsoever, of all those lands and tenements called Vintners." These tithes were let by the Dean and Chapter, at 15 Charles I., at the yearly rent of 12s. In 1798 they were leased to Sir William Fowle.

"Overhell or Oover-hill farm." This, once accounted a manor, is situated on the chalk hill. In the reign of Edward I. it was held in "Sergeantry" by Sir Osbert de Longocampo, or Longchamp, by the service of attending the King in his army into Wales forty days at his own expense, with one horse at the price of 5s., with one wallet at the price of sixpence, and with a broche of the same wallet. Soon after this property passed to Stephen de Penchester (now Penshurst); by one of his daughters it went by marriage to Stephen de Cobham, of Rundell, in Shorne (see pp. 67-8 and 78, Vol. II. of this series, also index of same. It continued in the Cobham family until it was alienated to Sir Thomas Wyatt, and was, with the other Wyatt properties, forfeited at the rebellion. But it was, with the other properties and lands, re-granted to the Wyatt family, as previously stated. With the other Wyatt possessions it passed to Charles, Lord Romney. This manor had to contribute to the upkeep of Rochester bridge.

Nether Grange.

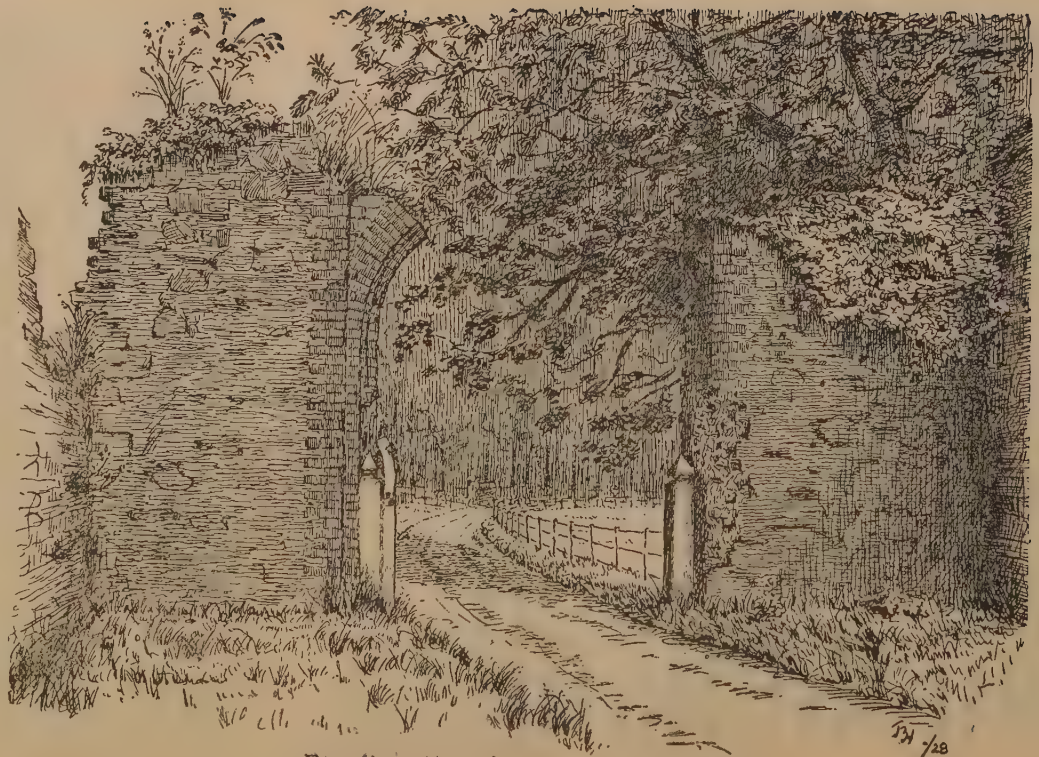
These lands, formerly a possession of Boxley Abbey, were, after the Wyatt debacle, granted by Queen Mary to George Clarke. Dying in the first year of Queen Elizabeth, his son of the same name succeeded him. The land is noted as being of 34 acres.

It passed to the old family of Bruere—Brewyere, or Brewer—who were connected with the old Cobham family, and from which name Brewers Gate Wood, etc., is held to have originated. Mrs. Evans Prall is a descendant of this old family. John Brewer sold Nether Grange to the Calder family in the reign of Charles I. This family also anciently held Park House, Maidstone.

Court Lodge.

This was a large farm, and was the property of the family of Bartholomew. Leonard of that name, dying without issue, left it to the family of Geary, to whom he was related. In 1798, it was the property of Sir William Geary, Bart., of Oxenhoath.

The Grove, as previously mentioned, stands in the southern part of the parish. Here evolved in part the industrial elements of the parish by excavation of Fuller's earth, and later the creation of the paper industry. This property was conveyed by Isabel de Wavering to Thomas Burbage, whose descendant of the same name possessed it, with a dove house and other lands adjoining, in the reign of Henry VIII. It was in later years sold to Mr. John Watts, who originated the Fuller's earth industry for the local clothing trade. His sons sold their holding to General William Belford. He left it to his two sons, Gustavus and William; both were Army officers. Their descendants in the female line owned it in 1798, since when it has passed through varied ownership.



REMAINS OF MAIN GATEWAY. BOXLEY ABBEY.

BOXLEY.—*Continued.*

"There was a mystery being played hard by . . . In this representation, divine personages, too sacred to name, came clumsily down from heaven . . . all present in human shape to talk sophistry with the cardinal virtues, the nine muses, and the seven deadly sins [then] . . . went gingerly back to heaven one by one . . . Two artisans worked it up . . . and down with a winch, in full sight of the audience . . . It was writ by the Bishop of Ghent for the diffusion of religious sentiment by the aid of the senses" [about 1450].

—"Cloister and the Hearth," *Charles Reade.*

Boxley Abbey and its Rood.

OVER this celebrated rood much controversy has arisen. It has endured throughout the past three and a half centuries. Only the imaginative mind can conceive the fierce hatreds—religious and political—which then inflamed the public mind. To this, in its savage outcome, must be added the low culture of the period, which Buckle, in his *History of Civilization*, describes as "a barbarous age." The penal code of England was revoltingly brutal, and such education as was then known was the mental possession of but very few. But both sides, in their respective turn, saw and heard convictions, customs, observances, which, especially in the case of the Catholics, had been solemnly held sacred for generation after generation, suffer daily outrage by rude and profane hands and tongues. To openly resent such things meant death. All ages and religions have produced their sceptics. To this mental force join the selfish, who, caring nothing for the moral side of the case, thirst solely for plunder. These latter would readily engage in any act of spoliation, either of persons or of institutions, subject to one condition only, viz., a share of the spoil. Among those in high places were a great

multitude ready to join in and share in this plunder. The truly reverent spirits on either side stood on a higher platform. Their hatreds—however fierce in hostility—arose out of the differences of their respective creeds, which each side held with intense fervour. Each party in its day of adversity cried out for toleration. When in power each withheld it. During the reign of Elizabeth, her efforts were directed to maintain political balance. The forces were more equal than is generally conceived. There were various causes that withheld toleration. Firstly, the fear of those who had acquired the monastic properties of losing their possessions. These held an unceasing fear of the political forces slipping away from their control. To the above causes must also be added the meaner spirit of revenge flowing from Mary's reign, and that other common human affliction, viz., the short-sighted arrogance of present power. Thus were exercised with virulent bitterness the very tyrannies against which they had formerly so earnestly protested. It endured for generations.

In the Cromwellian period, all these passions blazed up again with renewed fury. Thus Fox, under Mary's rule, paints the martyrdom of the saints of his own side, and he describes some executions which, it is asserted, never really occurred. (See lecture at the Royal Institution, 21st January, 1928, by Professor R. W. Chambers.) These latter were probably taken from hearsay and rumour. Dodd—in his *Church History of England*—paints the martyrology of the Catholics during the reign of Elizabeth, and of the quantity and terrible nature of these latter previous quotations given from Stow have only too sadly shown.

Heylin describes his opponents as sacriligeous plunderers, as indeed many of them truly were; whilst Neal writes of the very same persons as " great and good men," their dissent was for reform. There is a partial truth in both contentions. John Stow was born when Henry VIII. had been on the throne fifteen years. He lived through the reigns of Henry, of Edward VI., of Queen Mary, Queen Elizabeth, and two years into the reign of James I.

Throughout all his observant life these tides of terrible persecution ebbed and flowed. Stow's work is an amazing record. He transcribed for posterity the earlier periods of our national history from the earliest historians and from many documents collected with great and unusual devotion. For his own period—very wisely—he writes like a Diarist, as having been a personal witness of many of these tragic events and other national happenings as they went on as one year succeeded another. His *Annales of England*—black letter, 1603—runs to 1,314 pages. As far as the writer can form his judgment—after careful perusal of all these pages—no other one human being in all the long and wonderful history of England ever rendered so great, so original, and so signal a national service to the history of his country. The controversial accounts given by the contestants of those times, as noted above, are all too biassed to possess or to be regarded as of historic value. Stow saved his head from decapitation and his work from sure destruction by doing the wiser and more reliable thing. He recorded events, but wisely refrained from expressing his own personal views. These passions only died down—to allow real Catholic emancipation—in years yet with living memory.

John Stow.

At eighty years of age, poor and infirm, James I. gave John Stow a Royal license to solicit alms from the English public. This document stated that he had devoted his life—to his own personal disadvantage—"entirely for the public good." During that year of appeal, Stow received—how incredible it reads—the sum of seven shillings and sixpence. Such generosity overwhelmed him, and he died.

But a few weeks back our public journals were lamenting that some pages of Stow's MSS. have crossed the sea to America. Deducting the 7s. 6d. of England's almsgiving to Stow may be appraised the money value of John Stow's written words. Since he died, 326 years have flowed by. Can any one English-bred person read these

words without a flush of national shame? That being so, let the reader consider what follows. To-day, the nation is confronted with a case that calls with a trumpet tongue for national concern. Sir Ronald Ross is a medical man, who has given his health and his life to malarial research work. He it was, by the knowledge arising from his studies, who delivered our own low-lying lands from their former plague of ague. Somewhat akin—in his own special department of medical science—to Lord Lister, Sir Ronald Ross has, the world over, saved millions of lives. Naturally, absorbed by his life's study he has not made a cash fortune. It has been announced that under his present condition of health, and to secure some provision for his wife, he will have to sell the papers which record the researches of his life. The waste of a million a year has been officially recorded against a given Board of Guardians, spent in robbing the worthy to debase yet more a human moral standard that was already sufficiently unworthy. Can our nation escape moral condemnation if it cannot grant a generous pension to Sir Ronald Ross, one of humanity's greatest benefactors, and so remove his present anxieties?

We now return to our subject. It was, if memory serves, during the Commonwealth upheaval, that a member of the Chapter of Canterbury raised a ladder up against the great window in the north transept of that Cathedral. It was a glorious old window, rich in historic and saintly figures, in its stained glass born of the transcendent art of that wondrous period. He took an axe and smashed every pane of it! Language fails in attempting to describe such an instance of frenzied religious insanity. William Lambarde wrote his *Perambulation of Kent* in the reign of Queen Elizabeth. William Lambarde was indeed a good citizen, able, scholarly, and gifted in many ways. He was also a sincere and God-fearing man. Kent will ever owe and ungrudgingly pay to his great memory enduring homage. But Lambarde was touched very deeply with the puritan bias of his day. And looking at the period we can hardly wonder that it

was so. His pages are full of such references, and they are ever emphasized by this feeling.

These remarks are needed to judge fairly what now follows.

The Boxley Rood Dispute.

Shortly told, Mr. Lambarde records the story of an ingenious English carpenter, who, taken prisoner in France, spent his time in making a wonderful mechanical figure of a man. It could move the eyes and lips, use the limbs, and, indeed, behave like life. This carpenter, on regaining his liberty, brings this figure to England. We are not told how a released prisoner was allowed to remove out of France so wonderful a treasure. He arrives —as told by Lambarde—with his automaton figure on the back of a horse, at Rochester, and " waxed drye by reason of travaile, he called at an alehouse for drinke to refresh him, suffering his horse to goe forwarde alone."

Moved by " some divine furie, the horse set off for Boxley, never ceasing " until he " came to the church doore, where he so beate and bounced with his heeles . . . that the monks opened the doore . . . the horse rushed in an ranne to a pillar . . . and there stopped and stood stille," and refused to move.

At this pillar, the story states, the figure (after purchase from its owner) was erected, and, as Lambarde records it, was from henceforth used by the monks as an imposture, to extort money from the credulous and deluded people. Manifestly, to begin with, the story is none too credible as regards the origins and mode of arrival of this figure. But Bede devoutly believed in the then recorded miracles of his day, and no-one can read his pages without sincere respect. This figure was discovered—as though it had been unused for a long period —at the Dissolution, and after being exposed at Maidstone with its mechanical contrivances, it was publicly burnt at St. Paul's Cross, London. Here Bishop Hilsey, of Rochester, denounced its purpose as fraudulent, as well as that of St. Rumbold, another figure at Boxley, and that

they had been so used by the monks of Boxley Abbey. With public opinion as it then stood, this interpretation was readily accepted and believed. The Abbot and brethren denied this, stating that they knew nothing about its use for any such purpose. All its springs and wire were, it is claimed, rusty with long disuse.

" It must be regarded," writes Rev. F. J. Hammond, p. 65, *Story of an Outpost Parish*, " as doubtful whether, up to, say, the 15th century, the church possessed any pews or seats of any kind. In early Saxon times the Parish Church was the centre of public life; the nave, at any rate, was used for all kinds of purposes, which, in these days, would be considered incongruous. Judicial, and sometimes Manor Courts were held in it, and its use by the Lord of the Manor seems to have originated the expression of ' the lord's house,' which only later developed its more sacred association of the Lord's House as meaning the House of God " (see *Byways in English Archæology*, by Walter Johnson, pp. 150-151). Almost always our churches sprang from and were maintained by the manors. The nave of these country churches was then used as a public hall. It was in a " very real sense the local theatre, for in it were performed the miracle and mystery plays. The Court Rolls were kept in it; banquets were now and then held in it; and it is on record that it was used for an occasional cock fight " (ibid, Chap. iv.). Sir Walter Scott makes mention of there being no seats in the old churches in one or two instances. Around the plinths of the church pillars at Birling yet remain a few of the ancient stone seats as they were first instituted in churches.

" Things lacking in the Church of Paddlesworth: A psalter and legendary are lacking. The body of the Lord is kept in a very unseemly pyx " (p. 160, Visitation Rolls, 1293, Vol. 32, *Kent Archæologia*).

Devout Catholics resolutely proclaim that Lambarde's statement and Bishop Hilsey's sermon at St. Paul's Cross were libels as regards these Boxley figures, and that the real purpose for which these lay figures existed was for

the miracle plays, etc., so customary in ancient days, and that they never were erected at Boxley for the fraudulent purposes hitherto thus wrongly ascribed. Such evidences as exist conflict. That they are thus conflicting arises from the causes already described.

The quotations above given from authorities of history, quite detached from any bias whatever respecting Boxley, may be accepted as of real historic value. Naturally, once given currency in what is received as our foundational work on Kentish history—its story told in quaint language of unconscious humour—it has been repeated again and again during the last three-and-a-half centuries. Quite legitimately the reader can broaden and revise his opinion. Lay figures are used, and always have been used on certain Holy Days in Catholic ceremonial.

Corruptions in religious life did appear at this period, and earlier; such happenings are not confined to any one religious age or sect. It is the human factor born again and again whenever public apathy exists. Moved probably by reasons such as are dealt with in this paper, Mr. Hasted passes that controversy of the Boxley Rood without comment. Mr. Cave-Browne, in his *History of Boxley*, accepts the Lambarde conception, and argues it ably from his own point of view. It is, however, elaborately met and most ably argued on the Catholic side by the Rev. T. E. Bridgett, C.S.S.R., in his booklet, *The Rood of Boxley, or How a Lie Grows*. From the foregoing we see that the Abbot of Boxley and his staff received pensions at the Dissolution of their Abbey. Mr. Cave-Browne assumes these men to be of the Vicar of Bray type. Noting the passions of the time, that explanation can hardly be held to suffice after such an exposure?

The value of history is its truth. The writer has—as far as such conflict allows—tried to place its evidence, both ways—in this paper. The present state of these old ruins has been ably described (1892) by Mr. Cave-Browne. His book of the Parish of Boxley has grown into notable value and appreciation. Fronting page 27 is a well-drawn and comprehensive ground plan of the

original buildings. Only careful excavation can add to this plan. Few of the old walls yet remain above ground. " The Reformation " was, in its destructive fury, almost as relentless in its vandalism as were the soldiers of Titus at the sacking of Jerusalem, after its long and valiant resistance. In both cases scarcely one stone was left standing on another. In Mr. W. Coles Finch's *Kentish Pilgrim Land* are eight extremely interesting photo blocks of portions of this ancient Abbey, with considerable letter-press description. To this bulk it is our pleasure to add Captain J. B. Hewitt's very artistic addition.

Over at the corner near to the ancient Pilgrim road is what yet remains of the old Chapel of St. Andrew, which was attached to this Abbey. Like that little ancient Chapel at Malling Abbey—though more distant—it was in type and purpose probably very near akin. It is now used as cottages. Norman doorways and early English windows are yet in evidence. Above the west door the former square-headed fourteenth century windows are gone, and its space is—to quote Mr. Cave-Browne, " hideously filled in with modern brick." The writer can but endorse this latter remark.

Boxley, in itself, is so beautiful in its scenery and in its historic interest—allied with what yet remains of its ancient buildings, that its united attractions constitute it to be a very charming and delightful old English village.

These Abbey grounds are tended with devoted care. It is one of the treasures of our Kentish inheritance. Long may it so remain.

BOXLEY.—*Continued.*

"That soul must be mean indeed, which is insensible to all feeling of pride in the noble edifices in this country."
—*Wm. Cobbett.*

From the beautiful infinite west, from the happy memorial places,
Full of stately repose and the lordly delight of the dead,
Where the fortunate islands are lit with the light of ineffable faces,
And the sound of a sea without wind is about them, and the sunset is red. —*Anon.*

Boxley Church.

ON the crest of Boxley hill is a large mounting stone bearing the following inscription:—

I heere was set, with labour gret,
Judge as you please, 'twas for your ease.

The above wording has now become illegible, but, happily, being copied into the church register, this old inscription remains in historic evidence. Possibly some patriotic Boxley inhabitant will have it re-inscribed. He can very likely find the old letters of its period, either on those yet remaining or from tombstones of the same date in the churchyard.

The road from Boxley Hill slopes steeply down, facing south. At its foot end it curves east, and then at an elbow bend again turns due south. Below this bend begins the village street. The church, with a spacious green spreading its carpet in the foreground, stands on the left. South-west—on the right lie grey old buildings of past opulence, reverent with age—and at the west end of the green stands the village inn; below this, on the east, are the substantial church schools. A finely conceived lych gate marks the chief entrance to the churchyard, and south of this gate, curving gracefully into a

CHURCH OF ST MARY THE VIRGIN AND ALL SAINTS. BOXLEY.

half circle, stands Boxley's handsome memorial to its honoured dead who died in the Great War. Few indeed are the country parish churches which present so charming a setting as does that of The Blessed Virgin St. Mary and All Saints', Boxley. This may be seen from Captain Hewitt's charming sketch. Trees of dignified age and girth stand nobly out in the park lands on the north of it, and the like scenery stretches away eastward at its rear. Boxley Church finds no mention in the Domesday Book. This is not to be accepted that this church did not then exist, for the following reason. The church was then the possession of the Crown, and as the Domesday inquisition was for taxation purposes it was left exempt, being Crown property. The rental value of the Manor of Boxley at the Domesday period was £55—an affluent sum in 1086. Of Boxley Church, as it then existed, Mr. Cave-Browne states, "Not a vestige now remains."

To the writer the above statement appears rather too absolute. There are some portions of Roman tile worked into the walls at places, and in the north wall of the mortuary chapel, belonging to Vinters, are two large built-in arches that are claimed to be of Norman work. It should be added that Dr. Grayling does not mention these latter arches. It was the removal of plaster in later days which revealed them. He also says that "the chief interest is the hipped roof of the Narthex of the tower, which is regarded as a shelter for pilgrims travelling along the 'Old Road.'" This word Narthex is defined as "a division in the early Christian churches in which the Catechisms were said, and to which penitents were admitted; it was near the entrance, and separated from the rest of the church by a railing or screen."

Respecting this mortuary chapel—and such conflicting views as have previously found past expression—Canon G. M. Livett, upon whose wise and great experience the strongest reliance can be placed, holds that this building never was a Narthex, but was formerly cloisters, which afterwards were filled in, and so became finally

used as an outer porch, as we find it to-day. It is a rare feature, and Boxley may justly feel parochial pride in its possession.

This north porch wall bears the following inscription on a large slate tablet:—

"This part of Boxley Church appears to have been built, and from time to time repaired and freely used by the owners of Vinter's in this parish, viz., Roger Vinter, Cons(ervator) Pacis, 1343, who founded and endowed with the estates of Gould's and Shepway Court the Chantry, afterwards called Gould's Chantry, Maidstone.

John Vinter, 1380.

Sir John de Fremyngham, 1409.

Sir Roger Isley, 1411.

Sir Henry Isley, who forfeited his estates for High Treason and was executed after Sir Thomas Wyatt's Rebellion.

Sir Caveliero Maycott, al's Mackworth, 1580.

William Covert, Esq., 1610, who married Lady Barbara Cutts, and rebuilt a part of Vinters in 1582.

Sir William Tufton, Bart., 1626.

Sir Charles Tufton, Bart., 1660.

Daniel Whyte, Esqre., 1689.

Sir Samuel Ongley, 1711. Mr. Champnies, of Boxley, was his tenant.

James Whatman, Esqre., by Act of Parliament in 1783. He was Sheriff of Kent in 1767, and used this vault in 1789 for the burial of Edward Stanley, Esq., D.C.L., Comr. of the Customs in London. In 1836 his son, with the Vicar of Boxley, had the opinion of counsel on the free use of it, and the ancient inscriptions to its earlier possessors having been effaced from it, this stone is intended to preserve its history. 1848."

The vaults below are almost full of the bodies of past owners of Vinters.

In the south wall—on its outer face are remnants of the drip stone Gothic moulding and some tracery work of Early English date. The place these parts now occupy are not their original site. They have simply been built in for preservation, as being a part of the Church's worked stone of Early English carving. It was inserted during some repair work of the south wall of this outer postern, which was revealed at the discovery of the Norman work. The gable of this mortuary chapel, also its windows, do not run in line with that of the nave. This deviation probably arose from the fact of the tower angle buttresses making the true line very difficult to follow on the south side. There is a small door near the N.W. angle. Its former interior space is walled up. It is thought to have

been the ancient stairway to the priests' room over. If so, all evidence of the rafter holes have been filled in, and the present ceiling rises to the roof level. The general body of the timbering of this roof is largely of ancient date with carved work running all along the bottom plates. There are several memorial tablets on these walls to members of the past families, who formerly possessed the Vinters' estate.

This latter manor is held to have been the most important in Boxley after the old abbey. There is a holy water stoup on the south side of the door. This entrance door is of planked oak type with socket hole recess to take an oak bar as a means of security and defence in case of attack. It has to be remembered that the church was the one stone building which gave the villagers the chief place of refuge in troubled times. The inner west door, leading into the nave, has a like ancient oak door with similar socket hole recesses, as a second defence when the first one failed. There is a bold Early English Gothic moulding over this door case, and its terminals have two finely carved heads. The one on the north is that of a bishop, the south one is wearing a crown, the latter figure most probably being Edward II., who in 1322 honoured Boxley by a visit, and while at the Abbey gave the citizens of London the privilege to choose their own Mayor. Possibly this first king's head may have been the gift of a grateful London citizen, who may or may not have confined his donation to that one item.

Boxley Church is a spacious and graceful old building of Early English work—rather massive in its conception. It consists of a fine and lofty square-built tower with handsome angle buttresses, both being of three stages. It has a battlemented 15th century walling at its top. At its N.W. angle is a turret, now carrying its flag-pole, but which probably, in ancient days, bore its cresset for a beacon fire when, as then often happened, these signals could be flashed on from one parish to another to give the needed alarm. Its lower stage is 100 years older than the

two upper ones. The body of the church is made up of nave, chancel, north and south aisles.

The arches are supported on graceful Early English pillars, circular in shape. The nave may be accepted as the oldest portion of the present building. These pillars —to record it will read strange to many—are of chalk, but taken from the lower levels, which is considerably harder in character. To strengthen the evidence of the durability of chalk it may be noted that the roof crypt of Temple Manor, Strood, is built of chalk of the softer type. It is practically perfect. Yet it has been there for 700 years. The base plinths of the pillars of the old church of St. Nicholas, Strood, which yet remain below, are of a like date and character as are those of Boxley, only that those of Strood are of stone. The south porch is of great interest, consisting almost entirely of old work.

The corbels of the nave, which carry the roof timbers, are most interesting. They each carry a carved head, with marked individuality in every one of them, for they are expressive quite beyond the ordinary. The arcades are Gothic.

The chancel has been extensively restored, but there is an elegant piscina in the south wall of quartre foil design. Its canopy moulding is unusually perfect. The reredos is very rich, though not in character with this ancient church. The carved work is indeed extremely beautiful, and must have been very costly. It is chiefly composed of alabaster, and runs fully across the east wall with a colonade of nine richly cusped canopies. These latter are recessed in Derbyshire marble, with green Cornish marble shafts at each division. The whole design is relieved by bands of very choice Cornish marble, beautifully inlaid.

The east window is of three lights of stained glass, and though modern, its figure drawing and colour restraint is much beyond the usual. This window is dedicated to the memory of Colonel James Mawdistly Best. The centre light represents the Crucifixion; the north light,

the baptism of our Lord in the River Jordan; the south, the two Marys and the Angel at the Sepulchre.

The two-light window in the north chancel wall is of the Holy Family in the Stable and the Child Jesus in the Temple. It is erected to the memory of William Parry Richards, M.A., born 1789, died 1860. That of the south also contained two lights. Its design is Christ showing Himelf to St. Thomas. It is to the same commemoration as that opposite, with the added statement that his son, Frederick J. Richards, was at the time Vicar of Boxley. [For Sandys window, N.W. chancel wall, see later.]

The second single light window in the south wall is to the memory of Tatton Brockman, M.A., of Beachborough, born December 7th, 1792, died June 25th, 1869. Its design is the Ascension. The north window opposite represents the Annunciation and the Salutation of Elizabeth. It is to the memory of Frances Eliza, wife of the first-named Wm. Parry Richards. She was born 1789, and died 1859.

Behind the organ, in the vestry, there is a small two-light window with the figures of St. Gabriel and St. Michael, symbols of Peace and War. It was presented by Major Mawdistly Best, on his safe return from the Crimean and Indian Mutiny campaigns. Below is a small brass plate inscribed:—"In Memoriam, Cawnpore, Lucknow, 1857-8. M. G. Best, 34th Regt."

At the east end of the north aisle is another window of stained glass. Its subject is the Transfiguration. The centre light represents Our Lord in glory. On one side is depicted Moses, on the other Elijah. The former is denoted by the two tables of the Law, the latter by the Raven. The next window is erected:—"To the Glory of God, and in memory of her beloved Mother, Dame Anna Brockman, born Oct. 1st, 1817, died May 14th, 1881, and of her two sisters, Louisa Tatton Brockman, born Jan. 24th, 1842, died June 17th, 1850, and Maria Knatchbull-Hugessen, born June 27th, 1846, died Holy

Innocents' Day, 1881. This window is dedicated by Katherine A. Best.

The east window on the wall of the south aisle is erected to the memory of several members of the Lushington family. It represents the Saviour in agony in the Garden of Gethesemene with St. Peter asleep at his feet. On the right is Judas guiding the soldiers. On the left lie the other two disciples asleep. Next is a window of two lights, representing the marriage feast in Cana of Galilee. It is erected to the "Memory of Dora Georgina, wife of Frederick J. Richards, Vicar of the parish, born May 27th, 1827, passed into rest June 3rd, 1880."

The west window of the north aisle is quite unusual in its artistic merit as a modern work of art, and it has its interest both for Rochester and for Strood. It is of two lights. The subject is the miraculous draught of fishes and the healing of the impotent man at the pool of Bethesda. It is erected to the glory of God and in memory of Canon John Griffiths, S.T.P., born 1789, died 1879. He had been Vicar of Boxley for 23 years. Canon John Griffiths "paid into the Bank of England £3,000 in aid of the endowment of St. Mary's Church, Strood, on 12th Nov., 1869." On the north pillar of St. Mary's chancel arch is a well-executed brass plate, which bears the following inscription:—"Sacred to the memory of Mary Elizabeth Griffiths, Founder of this Church, born October 9th, 1802, died 30th November, 1875."

In the porch at the western entrance is a small two-light window containing the figures of St. Michael and St. George. It stands dedicated "To the Glory of God, and in loving memory of Charles Cornwallis Ross, Lieut., King's Royal Rifles, born 30th August, 1861. His short military career was chiefly spent in active service in the Soudan. He died at Ramleh, from fever contracted at Souakim, 7th June, 1884, aged 22."

The brasses and other ancient monuments in Boxley Church are disappointingly few in number. Mr. Cave-Browne (p. 115) quotes the burial of Hugo de Mortimer, Archdeacon of Canterbury, in 1275.

There is small doubt that this refers to the Hugo de Mortimer who obtained the Charter for the Fair at Cliffe, where, in addition to other definitions, he is styled as "Hugo of the Dead Sea." (See pp. 135-7, Vol. II. of this series.)

The Mortimers were important land-holders in Cliffe. The date of the above Charter was 30th July, 1247. Cliffe Church patronage was a "peculiar" of the Church of Canterbury.

The earliest existing brass in Boxley Church lies in the middle aisle, but its original position was in the chancel. It represents a priest robed, and the inscription at the foot is happily preserved. Its former position marked the burial place of this ancient Vicar of Boxley. His name was William Snell, and he was appointed in 1449, and died 1451. The inscription records that he was of All Souls' College, Oxford.

The next brass is that of a soldier. This brass lies in the chancel, but whether it rests over the body is doubtful. The figure of a lady was once in the matrix of this stone. It is now lost. The coat of arms, which also once lay there, has also been lost; both possibly torn out by some vandal sexton of old days and sold for its metal value.

Though not large, this military figure is a fine representation of an Esquire in Armour of the Tudor period. His hands are raised in prayer; a long sword hangs on the left side and a dagger on the right. His head is bare, resting on a richly-worked saddle; the hair and beard cut short, the ruff or frill of the period falling over a stiff collar. The figure, though worn by passing feet of many generations, is in good preservation, as, with one important reservation, is the inscription. This indecipherable word is the surname. It is written in the church registers as:—"Richard Tomyou, Esqr." (its true rendering is more likely to be Tomlyn), "who married Mary,* one of the daughters of Sir Matthew

* There is conflicting data as to this lady. But the register is probably—and only probably—the most reliable.

Browne, of Bechworth Castle, in the County of Surrey, Knight, deceased the xiith of June, 1576." On a separate long brass at foot are the following lines:—

Who under stone of marble here doth rest,
By derest friends remembered, as you see,
Suche wysdome sure did lodge within his brest,
And such contempt of worldly things had he,
As made him passe with gaine of worthy praise
The gayest course of those his aged dayes.
A man indued with virtues of the minde,
Esteeming much the meyne and gayest state,
Well learned he was, to every good inclinde
With pacience great, colde, broke eche other fate,
To Prynce and Pere most true in service still,
At eightie years on him God did His will.

These brasses, showing the parts now missing, are well illustrated (p. 19, Vol. II., Belcher's *Kent Brasses*).

BOXLEY.—*Continued.*

In the grave will be no space
For the purple of the proud—
They must mingle with the crowd:
In the wrappings of a shroud
Jewels would be out of place.
There no laughter shall be heard,
Nor the heavy sound of sighs:
Sleep shall seal the aching eyes;
All the ancient and the wise,
There shall utter not a word.

—*Christina Rosetti.*

MONUMENTS.

THE most imposing monumental tablet in Boxley Church is a large one of white marble. It is erected to the Wyatt family, and is inscribed as follows:—"Edwin Wiatt, Serjeant-at-Law, son and heire of Sir Francis Wiat, of Boxley Abbey, and Margaret, his wife, was at one time justice of the Peace for this County, recorder of Canterbury, and recorder and burgess in parliament for the Corporation of Maidstone: one of the Council of the Court before the President and Council in the Marches of Wales, and chiefe justice of the Grand Sessions of Carmarthen, Pembroke and Cardigan. He married Frances, second daughter and coheire of Thomas Crispe, of Quex in Thanet, Esq., by whom he had Thomas and other sons, and Margaretta and other daughters buried in its Chancell, and hath Edwin, Francis and Richard liveing; and erected this monument in 1702. To the memory of Sir Henry Wiat, of Alington Castle, knight banneret, descended of that antient family, who was imprisoned and tortured in the Tower in the reign of king Richard the third, kept in the dungeon where fed and preserved by a cat. He married Ann, daughter of Thomas Skinner, Esqre., Surrey, was of the Privy Council to King Henry VIIth. and King Henry VIIIth.,

and left one son, Sir Thomas Wiat, of Alington Castle, who was esquire of the body to King Henry the Eighth and married Elizabeth, the daughter of Thomas Brooke, Lord Cobham, and well known for learning and embassys in the reign of that king. Sir Thomas Wiat, of Alington Castle, his only son, married Jane, youngest daughter of Sir William Hawt, of this connty, and was beheaded in the reign of Queen Mary, leaving George Wiat, his only son, who lived to age, who married Jane, daughter of Sir Thomas Finch, of Eastwell, and Katherine, his wife, restored in blood by Act of Parliament of the 13th of queen Elizabeth, and leaving only two daughters, Anna, who married Roger Twisden, of Rowden Hall, Esqr., and Jane, who married Thomas Scot, Esqr. George Wiat was succeeded by his eldest son, Sir Francis Wiat, twice Governor of Virginia, and married Margaret, daughter of Sir Samuel Sandys, of Ombersley, in Worcestershire. George Wiat also left Hawt Wiat, who died Vicar of this parish, and hath issue living in Virginia; and left also Elinora, married to Sir John Finch, Baron of Fordich. Sir Francis Wiat, by his wife Margaret, had issue the said Edwin Wiat, and also Elizabeth, who married Thomas Bosville, of Little Mote, Einsford, Esqr., and by him hath Margaretta, his only daughter and heire, who is married to Sir Robert Marsham, of the Mote in Maidstone, knight and baronet."

Under the choir seats are the two massive stones, one on the north side, on which are the arms of Wiat visible. On the other the crest of Grimstone (see pp. 116-119 and 227, Vol. III. of this series). Mr. Cave-Browne gives an elaborate series of illustrations of the arms of the various notable Boxley families.

There is also a monument to Henry Grimstone, who died September 22nd, 1745, aged 64. There were also a series of tombstones of the family of Mitchell outside the Communion Rails. All have gone. Happily they are recorded by Thorpe (see *Registrum*, p. 789). The inscriptions were as follows:—

"Here lieth the body of Mistress Jane Mitchell, the

wife of Captain Stephen Mitchell. She departed this life the Seventh of February, being forty-one years, leaving behind her three sons and two daughters, in the year 1669."

Here lieth the body of Captain Stephen Mitchell, husband of Jane Mitchell, of the Parish of Boxley. He departed this life the 14th day of August, being aged 48 years, and in the year of Our Lord, 1667."

" Here lieth the body of Stephen Mitchell, son of Capt. Stephen Mitchell, late of Boxley. He departed this life III. Septr., 1678."

The stone of Captain Mitchell bore arms.

The Champneys (Champnies) family, who are mentioned in the earlier paper, are represented by a series of tablets in the north aisle.

" In memory of Justinian Champneys, of Gray's Inn, Barrister, only son of the Rev. John Champneys, Clerk, Rector of Tigswell, in the County of Hertford, by Martha, daughter of Sir Alexander Cave, Kt. He was born in 1637, and died unmarried in 1712."

" Sarah, daughter and co-heiress of Andrew Hughes, of Ringledon, in the parish of Woodnesborough, by Sarah, daughter of Gratian Lynch, Esqr., of Groves, in the parish of Staples, and wife of Justinian Champneys, Esqr., of Ostenhanger in this County. She was born in 1679, married 1694, and died in 1728, leaving issue Justinian, William, Henry and Sarah, the wife of the Revd. Stringer Belcher, Clerk, Rector of Ulcomb."

It will be noted that she married at the early age of fifteen years Justinian Champneys, Esq., of Ostenhanger, only son of Richard Champneys, Gent., of Biddenden, born in 1669, and died in 1754. He was one of the five gentlemen styled the " Kentish Pensioners," of whom (Hasted) gives an account.

Justinian, son of the last-mentioned, born in 1695 (when his mother was sixteen) died in 1758, not leaving any issue, and is buried in Aquelia in Piedmont.

Henry Champneys, Esq., of Vinters, in this parish, born in 1700, died unmarried in 1781, in compliance with

whose desire this monument is erected to the memory of his father and mother, and others of his family buried in this church.

The next monument of this family runs outside of the usual in its originality.

" Near this place is deposited all that could return to earth of Hannah, wife of William Champneys, of Vinters, in this parish, Esqr., and daughter of John Trigge, of Newnham, in the Co. of Gloucester, Esq., and that the memory of so able a person may not be buried with her. Let Truth record, let Justice acknowledge, that her form was a mirror to her mind, reflecting those excellencies, which all applaud, few possess, sense with innocence, Mildness with Dignity, Piety without Affectation, and every Virtue joyned with every Grace, that could give lustre to the character. That Heaven may bless two infant daughters she has left with like endowments, is the prayer of the surviving parent; and that there may be many many such should be the prayer of all who are friends to virtue, lovers of their country, and well wishers to human kind. Only one son, Sackville, she left, who followed her too soon. She died on 17th day of April, aged forty-three years. He died on the 17th day of May, aged six years. MDCCXLVIII."

Sacred to the memory of Frances, eldest daughter and co-heiress of William Champneys, late of Vinters in this Parish, Esq. Such was the piety of her mind, the goodness of her heart, the benevolence of her disposition, that her life proved a blessing, her death a heavy affliction to her family. She died 28th day of February, 1800, in the 58th year of her age.

Near this place lieth the body of Ann, the wife of Samuel Athawes, senior, of this parish, who departed this life the 31st of May, 1573, aged 54 years. Left issue five sons and three daughters.

Here also lieth the body of Mr. Samuel Athawes, who succeeding his father in the Parsonage Farm of this Parish, occupied the same forty-eight years with uprightness and moderation, that no dispute or contention arose

in his time, and the tithes were as willingly paid by the Parishioners as received by himself. (He was the holder of lease of the Rectorial Tithe.) He lived respected by his friends for his integrity and generosity, and beloved by the poor for his benevolence and Compassion, and died lamented by all, the 16th day of December, 1757, aged 83 years, leaving a numerous issue.

Likewise William, the son of the said Samuel and Ann Athawes, died December 20th, 1763, aged 54 years.

In remembrance of so worthy and exemplary a character, his grandson, Samuel Athawes, son and successor of Edward Athawes, a Virginian Merchant of London, has caused this tablet to be fixed this year of Our Lord, 1799.

" In memory of Rev. George Burvill, of Boxley, in the County of Kent, who died April 17th, 1789, aged 73, whose remains are interred near this place."

" Also of Juliana Burvill, his wife, who died July 2nd, 1777, aged 59 years." Also of " John Burvill, their son, a major in the 66th Regiment of Foot, who died at Port Au Prince, in St. Domingo, March 16th, 1796, aged 38 years."

" Also in a vault beneath this tablet are interred the remains of Peter Rashleigh, of Southfleet, in the County of Kent, and Frances, his wife, daughter of the Rev. George Burvill, and Juliana, his wife; who died in Calcutta, in the East Indies, December 18th, 1813, aged 22 years."

" Also of Frances, wife of the Rev. Peter Rashleigh, Rector of Southfleet, in this county, and daughter of the above Rev. Geo. Burvill, of Boxley. She died May 14th, 1823, aged 67."

" Also of Juliana, wife of the Rev. George Cumming Rashleigh, Fellow of Winchester College, youngest daughter of the Rev. Peter Rashleigh. She died December 6th, 1832, aged 42 years, and was buried at Silverton, Devon."

" Also of the Rev. Peter Rashleigh, A.M., Rector of Southfleet, and Vicar of Barking, Essex, and one of His

Majesty's Justices of the Peace. He died February 8th, 1830, aged 90 years.

" Sacred to the memory of George Sandys, Esquire, eminent as a traveller, a divine poet, and a good man, who died March ivth, MDCXLIII., at Boxley Abbey, aged LXVI., and is interred in the chancel of this church. His life was throughout blameless, and never unuseful. Its earliest part was sometimes passed in observing his fellow men in foreign lands, and its latter years at home, in celebrating the praises of his God, and attuning the ' Songs of Zion,' to the British lyre." He published a metrical translation of the Psalms.

Thou brought'st me home in safety, that this earth
Might bury me, which fed me from my birth;
Blest with a healthful age, a quiet mind,
Content with little. To this work designed,
Which I at length have finished by Thy aid,
And now my vows have at Thy altar paid.

Erected MDCCCXLVIII.

By an admirer of Talents, Piety and Virtues, his Humble Emulator in his latter task.

T. Griffiths, D.D., Vicar.

M(atthew) M(ontague).

Beyond question, the finest stained glass window in Boxley Church is that to the Sandys family in the N.W. chancel wall. From the Heraldic point of view, it may be regarded as a masterpiece; one of those perfect specimens that remains ever an abiding joy.

It is of two lights, and is the work of Messrs. Strigley and Hunt, of Lancaster. It was erected in 1912 by George Sandys, of Graythwaite Hall, Lancashire. The inscription in the glass below the figures is as follows:— " To the glory of God and in memory of George Sandys, poet and traveller, 7th son of Edwin Sandys, D.D., Archbishop of York, and Cicely Wilford, his wife, born at Bishopsthorpe, March 2nd, 1577. Treasurer of the first Colony of Virginia, 1621; Gentleman of the Privy Council to King Charles I., 1624. Died at Boxley Abbey, March 4th, 1643."

This window was erected by bequest of Colonel Thomas Myles Sandys, of Graythwaite Hall, North Lancashire, who died 18th October, 1911.

The two figures are those of King David as representing Poetry, and of St. Paul as the Traveller. The whole is a triumph of modern art.

Facing p. 149 of the Rev. J. Cave-Browne's *History of Boxley* is a very beautiful portrait of George Sandys. It gives every indication of a man of fine mental character and refined appearance. His friends may have valued his poetic powers beyond their real merits. Dr. Johnson does not include Sandys in his *Lives of the Poets*, but that cannot be accepted as proof of Sandys' inferiority.

His four volumes on *Turkey, the Holy Land and Italy*, reached a 7th edition, in 1673; and his *Hymn to My Redeemer*, and his version of the 19th Psalm, are both given in *Chambers' Cyclopedia of English Literature*. The first copy of the *Hymn to My Redeemer*, Sandys hung on the sepulchre of Christ when he visited Palestine. This version of the 19th Psalm is as follows:—

God's glory the vast heavens proclaim,
The firmament His mighty frame;
Day unto day, and night to night,
The wonders of His works recite.
To these, nor words, nor speech, belong,
Yet understood without a tongue.
The globe of earth they compass round,
Through all the world disperse their sound.
There is the sun's pavilion set,
Who from his rosy cabinet,
Like a fresh bridegroom shews his face,
And as a giant runs his race.

"In hopes of a joyfull resurrestion, near this place lyes interred the body of Geo. Charlton, gent. His first wife was Eliz., the daughter of Col. Ja. Hudson, by whom he left issue only one son, Ja. Charlton. His second marriage was with Eliz., the daughter of Rbt. Andrews, by whom he had 4 sons and 12 daughters. His unaffected Piety towards God and extensive charity towards men, his steady zeal for the Established Religion and Government, his conjugal affection and Paternal Love, his commendable Industry in all his affairs, his known probity in all his actions, that Alacrity with wch. he served his

country and neighbourhood, that synserity with wch. he treated his friends, that kindness wch. he exprest to all, made him justly beloved whilst he lived, and lamented when he dyed, August 12th, 1707, aged 58 years, in memory of whom, and that inviolable Affection which continued betwixt them 23 years, E. his disconsolate widow and executrix hath erected this slender monument."

By its side is that of his widow. "Beneath this monument is deposited the Body of Eliz. Charlton, second wife of Geo. Charlton, gent., ob. 21 May, Anno. Dom. 1750, Etatis 86."

Beneath this monument in the south aisle are tablets to the memories of (1) Jane, wife of George Charlton, of Boxley, died October 26th, 1678, aged 56; (2) Robert Andrews, of London, died July 18th, 1684, aged 63, father of Eliz., wife of Geo. Charlton.

"Near this place lie the remains of William Alexander, Esq., F.S.A., and L.S., one of the Librarians of the British Museum. He accompanied the Embassy to China in 1792, and by the power of his pencil introduced into Europe a better knowledge of the habits and manners of China than had been before attained. He was a man of mild and engaging manners, active benevolence, and unsullied integrity. Waiting patiently for the Glory, Honour and Immortality, brought to light by the Gospel. He was born at Maidstone, 10th April, 1769. Died 23rd July, 1816."

NOTE.—The above tablet hung in the chancel until the restoration of the church in 1876. It was then removed to the south aisle.

Sacred to the memory of Hannah Best, wife of James Best, of Chatham, who died 9th May, 1816, aged 52 years. Also of the said James Best, esquire, who died 10th December, 1828, aged 73 years.

In the south aisle are memorials to the following members of the Lushington family, viz.:—

(1) Edmund Henry Lushington, esq., formerly Puisne Judge of Ceylon, and Master of the Crown Office, who was born July 11th, 1766, at Peterhouse Lodge, in

Cambridge, and died March 26th, 1839, at Parkhouse, nr. Maidstone, in this parish. And of his wife, Sophia, daughter of Thomas Philips, esqre., of Sedgeley, nr. Manchester, born July 30th, 1799, and died January 10th, 1841, at Park House.

(2) Of Louisa Sophia Lushington, their youngest daughter, born January 28th, 1824, who died July 19th, 1854, while travelling from Malta to England, at Avignon, where she is buried.

(3) And of Henry Lushington, their second son, born April 13th, 1812, Chief Secretary to the Government of Malta, who died August 11th, 1855, at Paris, also while travelling from Malta to England. "In token of a debt of love greater than words or thoughts can express, or than life can pay, this tablet is raised by the remaining children, Edmund, Henry and Sophia Lushington, to their Father, Mother, Brother and Sister, in the hope that they may rest for ever and ever with Him, who is God of the living."

This stone is likewise sacred to the beloved memory of Edmund Henry, only son of Edmund Law Lushington and Cecilia, his wife, who was born December 31st, 1843, in Glasgow, and died October 20th, 1856, at Eastbourne.

(4) "Sacred to the memory of Thomas Davies Lushington, third son of Edmund Henry and Sophia Lushington. Born June 29th, 1813, and died June 17th, 1858, at sea, off Point de Galle, in Ceylon, after a life of active employment for more than twenty years in the Madras Civil Service of the East India Company. His high principle, wide benevolence, and devotion to his public duties were attested by all connected with him in official or social intercourse. The beauty, nobleness and tenderness of his character in all the dearest relations of life will be ever cherished in recollection by those who knew him best; his widow, brothers and sisters have raised this tablet to his memory. '' Them also which sleep in Jesus will God bring with Him.' "

(5) "Sacred to the pure and tender memory of Emily,

second daughter of Edmund Law and Cecelia Lushington. Born June 23rd, 1849. From a life of child-like sweetness, her spirit returned to God, who gave it, on Christmas Day, 1868. Full of trust in the love which casteth out fear.

Also to the blessed remembrance of her beloved and loving Aunt, Ellen Eliza, sixth daughter of Edmund Henry and Sophia Lushington. Born April 16th, 1821, died January 14th, 1886."

(6) " To the sweet and hallowed memory of Lucy Maria, third and youngest daughter of Edmund Law Lushington and Cecelia, his wife. Born January 20th, 1853, died October 1st, 1874. Dear to all who knew her, dearest to those who knew her best, she was taken to her rest full of trust in God, on whom her mind was stayed, who kept her in perfect peace."

The last tablet is to the memory of Edward Burton, who must have been somewhat mentally removed from the ordinary, as he was an elected member of the Royal Society, which should be held to certify that he was an accomplished man, particularly as he is stated to have been endowed " with considerable literary power." He died March 11th, 1867, aged 76.

BOXLEY—*Continued.*

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care:
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.
—*Gray.*

Yet may be we shall hear
How the mounting skylark sings,
And the bell for Matins rings:
Or perhaps the whisperings
Of white angels sweet and clear.
—*Christina Rosetti.*

The Churchyard.

THE churchyard at Boxley is one of those precious "God's Acres" that delights the eye to look upon. In it are many varieties of altar and ledger tombs and tombstones of varying character. But noting the long history and importance of Boxley Abbey, there does not remain any one tomb in positive assurance that it bears relation as the resting-place of some past Abbot. Lozenge-shaped tombstones, and some few of those crude examples of the last quarter of the 17th and early 18th century bust-topped shapes, are to be seen, though now flaked off by Time's erosion.

More ambitious vaults and tombs are there to the past prominent inhabitants, and one of an age too remote either to give its date or to yield any identity to its dead.

But not a week passes by—scarcely a day, if weather allows—but the grass of Boxley Churchyard is kept mown and rolled in reverent remembrance of the dead. The Vicar (Rev. J. Rashleigh Hale, M.A.)—to whom the writer desires to express his best thanks for every assistance cheerily and willingly given—told me that the parishioners each pay some small yearly sum, and a man is constantly engaged to keep the churchyard in order. There are three

particularly beautifully kept churchyards, the remembrance of which rests gratefully in the writer's mind. Boxley first, Luddesdown second, and Birling third. Near to the church on its south side is a very ancient building, known as the Pilgrims' Rest House. It is of considerable size, and its age open to some question. If its origin was in relation to the Abbey, it could not be earlier in make than that edifice. But if—as may be possible—it did duty as a resting-place for pilgrims anterior to that period, then arises another problem. On its south wall are window places that touch upon an expression of Saxon work, and yet hold a strong likelihood of 14th century date. But, as with many other buildings of such great age, repairs and alterations make such points very debatable.

BEQUESTS (*Testamenta Cantiana*, p. 31).

The Rood. Light before the Image of the Crucifix, 8d. Adam, patron of Boxley, 1471.

Light of Holy Cross. Thos. Palmer, 4d., 1474. Robert Gaytton, 1484. Nicholas Voylte, 1514.

Light of the Image of the Passion of Our Lord, 1 lb. of wax. Thos. Boor, 1514.

Five Wounds. Light of the Five Wounds, 4d. Nicholas Voylte. He also gives 4d. to the Cross Light.

Light before the Image of the Blessed Virgin Mary, 9d., Adam Parson, 1471.

Our Lady in the Chancel.—Light of St. Mary within the Chancel, 4d., Nicholas Voylte, 1514.

Chapel of St. Mary.—Reparation of the Chapel of St. Mary, 20d., Thos. Palmer, 1473.

Light of St. Mary in the Chapel there, 4d., Robert Gaytton, 1484. Nicholas Voylte, 1514, and John Brice, 1524.

To covering over the altar of St. Mary, 20d., Thomas Stete, 1498.

My body to be buried in the Chapel of the B.V. Mary in the Church of Boxley, and to the reparation of the said Chapel, 6s. 8d. Thomas Burbage, 1490.

Buried in the Chapel of St. Mary and to the reparation of the Chapel, 13s. 4d. John Munder, Vicar, 1490.

St. Anthony.—Light of St. Anthony, 4d. Nicholas Voylte, 1514.

St. Christopher.—Light of St. Christopher, 4d. Thos. Strete, 1498, and Nicholas Voylte.

St. Erasmus and St. George.—Light of St. Erasmus, Nicholas Voylte, 1514, and to St. George.

St. Gregory.—2d., William Selryd, 1481.

St. James.—To the covering upon the altar of St. James, 20d., Thomas Strete, 1498. To the light of William Hale, 4d., 1467. Thomas Palmer, 1473, ½ lb. of wax. John Germin, 1476.

St. John Baptist.—4d., Adam Parson, 1471.

St. Lawrence.—6d., Joan Busshe, widow, 1500.

St. Margaret.—William Hale, 1467, 4d.

St. Mary Magdalene, one taper. Thomas Boor 1500.

Boxley Abbey.

To the High Altar of the Monastery of St. Mary of Boxley, 12d., Thos. Strete, 1498.

Buried in the porch of the Church of the Monastery of the B.V. Mary of Boxley. To the Chaplain Curate of St. Andrew the Apostle outside the door of the aforesaid Monastery, 6s. 8d., John Persone, 1490.

Buried in the Church of the Monastery of Blessed Mary of Boxley: Edward Baynbigge, 1500.

To the building of St. Annys Chapel at the Rode of Grace, 40d., John Sweham, of Maidstone, 1504.

There is a small booklet (privately printed, 1814) of "Notes and Collections on Boxley Abbey." It finds mention in "Smith's Bibliotheca."

Registers.

The Church Registers of Boxley begin in 1558. Births, burials, and marriages follow one another in one volume, without any separation. Its beginning forms a Latin transcription, covering 40 years, as copied out by Rev. George Case, M.A., the then Vicar, from the loose

papers he had found. He offers up four laudatory lines on Queen Elizabeth, in addition to other matter explanatory of the volume. Its first page gives:—

B(irth). Mildred, daughter of John Scheefe, bapd. 17th Novr.

S(epultus), Burial. Thomas Moningham, 28 Novr.

M. Solemnization of Matrimony between Thomas Gynk and Elizabeth Dudson, 26th April.

The names of farmers, yeomen, and labourers, which appear frequently, are Scheefe, Dunkyn, Lorkyn, Griffyke, Hawsnode, Collens, Treves, Goldsmythe, Cressyke, Tylden, Burbage, etc. The latter name appears in wills in the Canterbury Consistory Court. Mr. Cave-Browne raises the interesting query: Was Richard Burbage, the theatrical colleague of Shakespeare, a member of this family? They were people of position in Boxley, and of some substance, judging by their wills. The name appears again and again. It may be added that the name Burbage also occurs at about this period at All Hallows (see p. 88, "Story of an Outpost Parish," by Rev. F. J. Hammond). The All Hallows man was a mason or bricklayer. The name of Bruar, Bruer, Brewer, appear 1571, 1576, 1579, and 1781.

1559. Mary, daughter of Thos. Mabison (most probably Maplesden). The Maplesdens were a family of importance in Maidstone and at Shorne (see pp. 60, 79, Vol. II. of this series).

1563. We have here recorded the burial of Mathia (?), wife of Thomas Vicary. The latter, in his will, states that his house is "next Boxeley Churche." He is described as being formerly "a mean practitioner in Maidstone, until he was advanced for curing Henry VIIIth bad legge," when the King advanced him, granting him a lease of some of the Abbey lands, as also of the tythes and glebe lands of the Rectory, and made him Bailiff of the Manor of Boxeley (see Hasted, p. 350, Vol. IV.). These prosperous advancements probably made his former neighbours regard him with a new vision. Let us hope he bore his honours meekly.

1598. Here we read with regret of the burial of "Thomas Weaver, a young man, who died gored and tossed by a cow."

There are a number of entries of members of the Bogherst family. They were widely spread over our locality. See pp. 20, 67, 86, Vol. I.; 52, 197, Vol. II.; and 6, 10, 23, 120, Vol. III.

The Revd. Mr. George Case was appointed Vicar of Boxley in 1589. He remained there until his death in 1632. His personalty stands apart from all his predecessors, or of those who came after him, for the mantle of the Poet enfolded him, and he committed to posterity a number of Latin poetic memorials to past Boxley worthies. These latter do not adorn the walls of the church, but they fill many pages of the Registers. As quoted by Mr. Cave-Browne, the first one we find is to the memory and honour of Frances Brewer. The second one is certainly more unusual, for it records the demise and burial of Alice Tilden, a valued midwife. To the virtues of and valued services of this lady Mr. Case devotes four appropriate lines. To Mr. Brewer he gives seven. But on the death of any Boxley person of importance—notably of any member of the Wyatt family—his numbers rise to loftier measure. They largely fill six pages—in small letters—of Mr. Cave-Browne's book, and the last one is composed and entered to record his own departure when he feels himself drawing near that bourne from which no traveller returns. No one need grudge this worthy Vicar the space his compositions occupy in these books. For he speaks no evil—sees what is good in his fellow men, and rightly honours it. Apart from his own temperament, he came to a place where the poetic atmosphere that had covered Sir Thomas Wyatt the elder, and his friend, Henry Howard, Earl of Surrey, an even greater poet, lay upon his soul, and he wrote in sympathy with his surroundings. Peace be to his soul and honour to his memory.

Any person desiring to follow up either of these old families is referred to Mr. Cave-Browne's valuable book.

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